The DHARAM SHASTRA

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English Translation and Text

MANMATH NATH DUTT

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PREFACE.

SEVERAL of my friends, from various parts of India, to whose help and sympathy I am greatly indebted for the completion of my English translations of the Râmâyaṇa, Mahâbhârata, and of other Sanskrit works, requested me to undertake an English translation of the Twenty Hindu Smṛitis which pass under the general name of *Dharma-S'âstras*. But I always expressed my reluctance to undertake the task, for I did not consider myself competent enough to do the same. It is only to satisfy the pressing request of a host of kind friends, to whom it is a sin to be disobliging, that I venture to undertake this most arduous work of publishing, in a collected form, the Text and a literal prose English Translation, with profuse Explanatory Notes, of all the *Samhitâs*.

Some of these *Samhitâs* have already been translated by some eminent scholars of the West. But no attempt has yet been made to translate all of these valuable works and publish them in a few handy volumes so that every student of Hindu Law and Literature may may easily possess them for his own use. This is indeed a sad desideratum, especially in a century when so much activity is going on both in the East and West to place the intellectual and moral greatness of the ancient Hindus before the English-knowing world. The value of *Samhitâs* as a sacred record of the life and customs of the ancient Hindus stands supreme over every other Hindu religious work, and it is but necessary that they should be made as much popular as possible. To

encompass this great and sacred end that I have undertaken the present work. I have very carefully collated the Text, with the help of a number of Pundits, and after carefully going through a number of Texts both in Manuscript and print. The Translation I have attempted to make as much literal as possible, keeping an eye more on accuracy than on literary excellence. To elucidate the Text and Translation I have not hesitated in appending Notes, very carefully made out, as elaborately as possible. In my opinion translations of such technical works as *Samhitás* must be always very literal. And I have followed this dictum very carefully throughout the work. My object, in publishing a very carefully edited Text along with the Translation, is that the reader may go through the Translation and the Text simultaneously and learn for himself the true nature and character of the civil and ecclesiastical laws of the ancient Hindus. It is needless for me to mention here that there is not a single collected edition of the Text of the *Samhitás* available in this country and elsewhere. And this surely, if not any thing else, enhances the value and utility of my publication.

A careful study of the *Samhitás* is fraught with immense value and profit not only to the students and practitioners of law but to the general readers as well They will, by such a study, be not only able to form an estimate of the life and conduct, so glorious and eminent in themselves, of the ancient Hindus but will also be able to regulate their own conduct in the same light and on the same line, with such healthy innovations as the environments under which they now live so urgently require. True regeneration of the Hindus depends mainly upon the regulation of their life and conduct upon

national lines. And nowhere can they find greater light and help in forming their national life anew than in the *Saṁhitâs*. Students and practitioners of law in particular will find in these works the earliest and the most genuine Texts of Hindu Laws on which they may safely base their higher studies in this most important department of Literature.

How far I have succeeded in making the Translation literal and accurate, it is not for me to pronounce any opinion. I leave it entirely to the judgment of my readers. If, however, this edition of the early Law-Texts proves successful, I shall, in a near future, undertake the Translation of all the Commentaries for the convenience and use of my legal friends and readers.

Any suggestion that my friends and readers may make for the improvement of the work will be thankfully received by me. I beg only to remind them of the fact that the present undertaking is a national work in which they all, like myself, are equally interested.

THE ELYSIUM BOWER,
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M. N. D

MANU SAMHITA

MANU SAMHITA

CHAPTER I.

(UNTO) Manu,* blissfully seated with his mind abstracted from the world of the senses, came the great sages. Having worshipped him, they, conformably to reason and propriety,† interrogated him in the following manner. (1)

Kulluka substantiates his statement regarding the highest authority of the Institutes of *Manu* among the *Dharma S'âstras* of ancient India by making quotations from the *Chhândogya Brâhmana*, *Brihaspati*, and the *Mahâbhâratam*.

Whatever Manu said is medicine to those, who need medication (for their impiety)

Chhândogya Brâhmana.

The superiority of *Manu* lies in its being founded on the true import of the *Vedas*. The Smriti, which is contradictory to the teachings of *Manu*, is no *Smriti* at all. So long does the science of reasoning or Grammar shine as long as Manu, the preceptor in matters of virtue and salvation, does not appear in the field.

Brihaspati.

The Purânas, the Institutes of *Manu*, the Vedas with their allied sciences, and the A'yurvedâ are the four (branches of study), which are, by themselves, authoritative, and which should not be destroyed by means of sophisticated reasoning (like that of the Buddhists).

Mahâbhâratam.

* The first couplet begins with the term "Manu" in accordance with an established precept of Sanskrit Rhetoric, that "all literary undertakings must begin with a term of auspicious import, or signifying Deity," Manu being the name of Agni (fire-god), or of Prajâpati (creator according to others.—*Kulluka.*

† The text has *Yathâ-nyâyam* —In conformity with the rules of Logic or propriety, to ask an absurd or improper question being interdicted by the rules of our *Dharma S'âstras.—Kulluka.*

Be pleased, O thou, who art possessed of the six kinds of opulence, to expound to us, in due order * the duties of all the (four) social orders, as well as those of the members of the mixed castes.† (2)

Thou alone art cognisant, O lord, of the imports and regulations ‡of the self-origined Vedas, incomprehensible in (their meaning) and innumerable (in their ramifications), as well as of the rites (enjoined to be (performed), and truths inculcated, (therein.)‡ (3)

He§ of imponderable prowess, being thus interrogated by the magnanimous Rishis, replied, hear, O ye great sages. (4)

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* *Anupurvas'ah* :—In due order, that is, commencing with the rite of *Játa Karma* (post-natal rite; and, after that, dealing with the successive rites in the order in which they are celebrated in life.—*Kulluka.*

† *Antara-Prabhavanáncha i. e.*, sons begotten by members of superior castes on wives of inferior castes, and *vice versa*, as well as those who are the offspring of unions with foreign women.—*Kulluka.*

‡ *Kàrya-tattvàrtha-vit* :—MEDHA'TITHI, a bigoted advocate of the Vedic rites, explains the passage as "cognisant of the meanings of the principles of Vedic rites and sacrifices." We, however, have thought fit to follow KULLUKA BHATTA in our translation, inasmuch as MEDHA'TITHI's construction of the text excludes many a cardinal point of the Vedic doctrine, such as the knowledge of Brahma, etc., narrows the general scope of the Vedas, and restricts the enquiry to the discussion of a single topic —*Tr.*

§ The use of the pronoun in the third person, singular, in the present couplet, strongly raises the presumption that the Manu Samhità, as we have it now, is not what it was originally written by its author *Manu* but is merely a recension of the original work by a disciple of that great patriarch, most probably by Bhrigu. The probability amounts almost to a certainty when we think that it might have been quite within the province of Bhrigu, who revised the old Vedic system of Astronomy, to recast and revise the Vedic codes of Ethics and Laws, which were collated

(Originally) was* this universe enveloped in darkness.† invisible to the sight, without any sign to indicate

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and codified by Manu. Others, on the contrary, assert that, it was a common practice with our ancient masters to mention their names in the third person instead of saying "I so and so shall now discourse on such and such a topic," and quote an aphorism of Jaimini in support of their statement.

Manu's description of the creation of the universe in answer to the query of the Rishis regarding the Laws of virtue and good conduct, etc, should not be regarded as unseasonable or out of place. MEDHA'TITHI holds that the description of the evolution of the universe has been here introduced to show that the different forms of existence, from the lowest animalculum to the most exalted Brahmâ, are but the effects of different degrees of piety. Hence, this topic has a distinct and special bearing upon the main thesis of the Samhitâ, inasmuch as it unfolds the successive stages of evolution of the individualised self (*Jiva*) and marks the order in which it works up its progression upward, or is constrained to descend into the lower planes of life. GOVINDA RAJA (another commentator of the Samhita) subscribes to the same opinion, and says that, the description of this evolution of the universe is for the ascertainment of Brahma, the real cause of the universe, the knowledge of Brahma being held as the *Summum bonum* of life, and its acquisition, imperatively obligatory on all, as so unequivocally enjoined by the holy *Yàjnavalkya*, *Vàduràyana*, and the author of the *Mahàbhàratam*. Nor are the *S'rutis* silent on the point, but rather they inculcate the knowledge of Brahma as the highest virtue in man—*Kulluka*

* (*A'sid*)—From the unknowable and invisible nature of the universe, enveloped in primordial gloom, it must not be presumed that nothing existed prior to it, that it was evolved out of pure Nothingness. *Chhàndogya Upanishad* has an express text on this subject, "O beloved, there was the only Real (*Brahma*) in the beginning."

† *Tamobhutam* :—The gloom of Primal Nature, *Prakriti*, resulting from the latent or potential existence of all ideas in her body, the state of equipose among the qualities of *Sattva*, *Rajas* and *Tamas*.

its existence, unknowable,* and beyond the inference of reasoning or logic—as if hushed all round in one universal sleep.† (5)

After that, the self-origined Deity, though unmanifest himself, caused this universe to be gradually manifested, by transmuting his energy to the twenty-four categories such as, the primordial elements of indomitable prowess—etc., and gave the first impetus to Nature to be evolved out.‡ (6)

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* Unknowable even by means of inference (*Arthâpatti*)—DHARANIDHARA.

† *Prasuptam* :—Lulled in sleep, as opposed to death, indicating in its midst the potential existence of life. awaiting progressive evolution and manifestation.

‡ By dint of his will, the Supreme Brahma, the underlying substratum or reality of the universe, 'gave the first impetus to Nature to shake off her state of primal equipose, and to be gradually and successively evolved out in those categories and elements, which were necessary for the constitution of the present universe. Nature alone, in the absence of a guiding, controlling Will to shape her course and destiny, might not have been sufficient to evoke a universe into being. The fortuitous congregates of atoms could never have got themselves weighed and arranged in different groups and measures for the formation of different objects without the preconcerted scheme of a devising Genius. The mad whirl-gig of molecular combines would never have been timed with such majestic rythm of motion and harmony as we find in the marches of the stars without the control of a master Harmonist. Inertia, and a few other forms of physical force may account for the perpetual motion we see everywhere in the universe, but who gave the first impetus to motion is a question which cannot be answered without admitting the existence of another reality behind the universe.

The Indian Rishis were fully aware of the absurdity of creating a system of philosophy, which tries to account for the evolution of the universe without the intervention of this unknown reality, endeavours to dethrone God from His throne, and

He, who is beyond the cognisance of the senses, subtile, unmanifest, eternal, and imponderable, and who runs through all created things, originated by himself (7)

He, wishing to create various kinds of creatures from out of his own body,* first created water,† and cast his seed therein. (8)

That egg had a golden colour, resplendent like the (aggregative) effulgence of a thousand suns :—In that (egg) Brahmâ‡ himself was born—Brahmâ, the grandfather (progenitor) of all creatures and regions. (9)

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places Nature on it in His stead The *Bhagavad Gità*, lends its authority to this interpretation of KULLUKA when it says,

"Through my agency Nature gives birth to the mobile and the immobile."

Both GOVINDARAJA and MEDHATHITHI explain the term *Tamonudu* as dispeller of gloom, we have followed KULLUKA's interpretation "*Prakriti-Pravartaka*."

* The immaculate or unmodified Prakriti (Nature), before the commencement of the process of evolution, pregnant with the potential seeds of the five material elements, the five cognitive senses, the five operative senses, the mind, life (vitality) acts, knowledge and desire. etc, is called the body of Brahma in the parlance of Vedantism, and, as such, not having a separate existence from that of Brahma It is through the workings of the innate forces of his Self that Brahma is transformed in the shape of the universe —*Kulluka.*

† The first material element evolved out after Mahat, Egoism, and the five *Tanmàtras* (subtle sensibles) etc.

‡ In the previous cycle of evolution of the universe, Brahma contemplated himself as *Hiranyagaybha*, who was both identical with, and separate from, him. The astral body of this Hiranyagarbha, which survived the dissolution of the universe as a thought-form in Brahma, was reanimated, when Brahmâ again entered it in the form of life in the beginning of the evolution of our present Universe.—*Kulluka.*

The water is called Nára, inasmuch as it is the first offspring of Nara (the supreme self),* and inasmuch as water was the first receptacle of the Supreme Self, manifested as Brahmâ, the Supreme Self is called *Nârâyana* (10)

That which is primal, unmanifest, eternal (principle), encompassing both the real and the phenomenal, the individual created by that principle is called *Brahmâ.* (11)

In that egg that divinity, having lived for one (Brâhma) year, thought, "let the egg be broken in halves," and the egg was so divided. (12)

Out of those two parts he created the heaven and the earth, and in their midst he eternally placed the sky and the eight quarters, and the seas all around. (13)

He recovered the mind, which partakes of the nature of the Supreme Self, and embraceth both the character of the noumenon and the phenomenon. Prior to the evolution of the mind, (he recovered) the principle of Egoism, the real incentive to all works. (14)

Prior to the evolution of the principle of Egoism, was evolved the principle of Mahat (principle of apprehension). All these categories (products of evolution) are possessed of the three qualities (of *Sattwa*, *Rajas* and *Tamas*). Gradually he created (caused to be

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The astral bodies or immutable thought-forms exist in the eternal consciousness of Brahma, and they become re-animated or re-deceased according to the influx or out-flow of life into, or from, them, according to the exigencies of the evolution or involution of Prakriti, or to express it in the language of every day life, at the creation or dissolution of the universe.

* The text has *Nara-Sunava*, the offspring of Nara, the supreme Self, the term *Nàra*, water being derived from "Nara" coupled with the affix "an" denoting filialty.

evolved out) the five cognitive senses, the recipients of the scund, light, taste, and smell.* (15)

By combining the subtlest parts of the principle of Egoism, and the five Tanmâtras, with their modifications, the senses, and the five material elements, he created all creatures. (16)

Inasmuch as the subtle particles of these six principles (Egoism and the five Tanmâtras), which contrive to compose the body of Brahma, enfolded by *Prakriti* (Nature), are connected with the five elements as their effect, the wise call the person of Brahma as his body (*S'ariram*), from the fact of its being composed of these six (*shat*) principles. (17)

From Brahma, manifested in the form of the five *Tanmâtras*, were produced the great (material) elements, together with their functions ;† (and) the deathless Mind, which is the procreating cause of all creations, together with its subtle functions of inclination, antipathy, etc. was produced from Brahma, evolved out as the principle of Egoism. (18)

From the subtle particles of these seven Purusha-like‡ principles of irrepressible energy *viz.*, the principles of *Mahat*, Egoism and the five *Tanmâtras* has originated this universe. From the real has proceeded the phenomenal. (19)

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* The particle "cha" includes the five operative senses and the five *Tanmâtras* as well.—*Kulluka.*

† The function of A'kâs'a (ether) is space-giving. that of Vâyu is motion or arrangement, that of fire is transformation (lit heating or cooking); that of water, aggregation or mass-making, and that of Earth is receptivity.—*Kulluka*

‡ Because the Purusha was transformed into them at the outset.

Of these elements, each successive one partakes of the virtues of the preceding element, or in other words, the virtues of an element is corresponding to the number which is placed against it in the list.* (20)

The names and functions and professions of all creatures he (Hiranyagarbha) separately created† according to the directions of the Vedas. (21)

The Lord created the Devas, who formed the limbs (as it were) of the religious rites,‡ and the Devas possessed of life, the hosts of subtle *Devas*, the *Sádhyas*; and the eternal sacrifice. (22)

The three Vedas, distinguished by the names of *Rik*, *Yayúsh* and *Sáman*, he milched from the Fire, air and the sun for the performances of religious sacrifices. (23)

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* Ether or *A'kas'a*, which stands first in the list, has only the one property of sound; air which occupies the second place in the list has two properties *vis*, sound and touch; the third element (fire) has three properties, *viz.*, sound, touch and sight, (colour), the fourth element water has the four properties of sound, touch, sight (colour) and taste, while the earth, which stands fifth in the list, has the five properties of sound, touch, sight (colour), taste and smell.—*Kulluka.*

† The Vedas, which eternally exist, are merged in Brahma at the time of the dissolution of the universe only to be patent in the beginning of the next cycle of its evolution, furnishing Hiranyagarbha (the spirit of the burning egg or globe of primal cosmic matter) with forms and patterns of a former cycle for the guidance of his work of universal creation.

The priority of the Vedas to the birth of the universe is also asserted in the *S'ariraka Sutram.*

S'abda iti Chennátah Prabhavát Pratakshánu mánábhyam.

‡ He created two classes of divinities, animate such as Indra and others, and inanimate such as (ladles) etc., the utensils which are employed in the course of a Vedic sacrifice and are invested with a kind of divinity.— *Kulluka.*

He created Time, the divisions of Time, the stars, the planets, the rivers, the seas, the mountains, the plains, and the uneven grounds. (24)

Contemplation (*Tapas*), speech, satisfaction of the mind, desire and anger. Wishing to create these creatures, he thus created this creation. (25)

For the classification of acts, he distinguished virtue from vice, and connected the creatures with the pairs of opposite, such as pleasure and pain, (heat and cold), etc. (26)

With the five subtile and transforming *Tanmâtras*, he created this universe, in due order, (from the subtile to the gross, and from the gross to the grosser, and so on). (27)

To the work, for which he, the lord, ordained a creature in the beginning, it spontaneously reverted in its successive incarnations. (28)

To acts of love or cruelty, of mildness or ferocity, or of virtue or vice, it should spontaneously revert; which he ordained for it in the beginning. (29)

As the characteristic features of a season of the year appear at the advent of that season, so the acts of embodied creatures spontaneously assail them (in the proper time). (30)

For the furtherance of the (good of the) world, he created Brâhmana, Kshatriya, Vais'ya, and S'udra from his mouth, arms, thighs, and legs.* (31)

* The division of castes, according to the social economists of ancient India, has its basis, on the four broad, distinctive functions in the economy of the divine organism. The cogitative, the protective, the sustentative and the operative functions, which are so vitally essential to the continuance of each individual organism, the living envelop of each individual Self or *Jiva*, must have their prototypes in similar functions of the divine body

of *Bramhà*, the direct motive principle of universal Evolution. A man, or a being, inorder to live, must think, and reason, and desire. He must have some faculty within him which might help him to anticipate his wants, to profit by the lessons of the past; to co-ordinate his innumerable relations with his environments, and to develop the deeper possibilities of his nature; and to this function or principle, which is governed by the Laws of his protot pe's being. the ancient *A'chdryyas* gave the name of *Bràmhana*. Similarly, there must be in man some function exclusively set apart for combating the hidden foes of his organism, to help and accelerate a cure in the case of disease; another function, to store up and manufacture energy from the ingredients of ingested food, or from the physical elements of Nature, and another function to ungrudgingly and unremittingly serve the other three functions in the discharge of their works, *i. e.*, to be at the the beck and call of Ideation (*Brahmana*), Protectiveness (*Kshatriya*,) and sustentative function (*Vais'ya*). They respectively gave them the names of *Kshatriya* (soldier), *Vais'ya* (merchant or farmer) and *S'udra* (artisan or servant). *S'udravtam* is held identical with *Karmatvam*, (work, action, or service). Originally a S'udra meant an evangelist of service to mankind, although by an unfortunate degeneration of its meaning, it subsequently came to be synonymous with something low or vile.

As in the body, so in the body politic; as in the body politic, so in the universal body politic, and hence the ancient *A'chàryyas* came to look upon these relations of Bráhmana, Kshatriya, Vàis'ya and S'udra, this classification of the units of society for the furtherance of the common weal, like the classification of functions in the divine organism of which they are the exponents, to be eternally existing in the social economy of man, whenever and wherever occurring.

These distinctions of castes have nothing of the hatered and the sense of inequality, which prompted many a civilized society of modern times to lay down an arbitrary barrier between man and man, to create an artificial gulf between the classes and the masses, only on the basis of money-qualification. The framers of the ancient Samhitâs recognised the inevitable necessity of organizing a division of labour among the several orders of the society. The caste system had its origin in the principle of co-

Having divided his body into two parts, He, the lord (Brahmá), became male by means of the (one half,

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operation and reciprocal help, and not in contempt and spitefulness as it is now erroneously believed in certain quarters. A good S'udra (an artisan) was as much free and as much honourable as any Kshatriya, or any Vais'ya, or even any Brahmana in ancient India. The Rishis took them under their own spiritual clanship (*Pravara*), and sages like the holy Kás'yapa, Angirasa, Pálakyapa (*vide* the Agnipuranam) wrote books on sculpture, architecture, veterenary medicine and other branches of art entirely for the training and guidance of the S'udras of their age. In the caste system the Rishis solved once for all the problem of capital and labour, which so badly threatens the modern industries of the West It was not the out-come of monopolies or vested interests for in the primitive societies of communistic enjoyment man had the instinctive wisdom to exclude all exclusiveness, either in acquisition or possession, for the mere continuance of his race and being, if for nothing else. It was not based on the superior rights of conquest, for a S'udra, if not otherwise morally disqualified, used to enjoy all the civic rights and privileges in common with a member of the twice-born order. It was not established with the imprecations and anathemas of a crafty priesthood, for some of the authors of the ancient Samhitás (Vishnu Ch. 57, V. 16) authorised the Bráhmanas to partake of boiled rice cooked by the S'udras. For reasons stated above, the Rishis advised the society to protect the interests of its different orders with certain limitations. Unqualified equality is impossible in society, and the Rishis, as the best possible alternative, promulgated general equality in civic rights among individuals, and specific limitations of privileges, as of a class against class. The Rishis honestly believed that there can be no society without such distinctions, and they did not err in their belief.

Kulluka subscribes to this view when he says that, Bráhmanas etc, arose out of the divisions of the divine energy (Daivyás'chá S'aktyá) as expressed by his different organs such as, the face, etc., (*Mukhádibhyah*) and quotes a *S'ruti*; the Bráhmana was in his mouth.

and female by means of the other,* and on that female he begat Viraj.† (32)

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* He begat *Vairaj i.e.* by means of sexual reproduction—*Kulluka.*

† We can not sufficiently bring home to the minds of our readers the fact that these couplets (32—34) reflect a knowledge of Embryology and the principle of sexual diamorphism in our ancient masters, which amounts almost to the superhuman, when we read these verses in the light of modern science, and with the help of the kinder light of the Ayurveda. Bramhá, the prototype of all creating agents in this world, first divided his body into two equal parts, of which the one was endued with the male and the other with the female sexual virtues. Then by uniting these two parts or principles he progenerated Viraj. Thus we find the three modes of reproduction *i.e.*, reproduction (by fission or division), sexual reproduction as in hermaphrodistic creatures, and sexual reproduction by the union of parents of distinct sexual characters plainly contemplated in the lines of the couplet. It is indeed a far cry from the birth of Vairaj to the evolution of distinct sexual characters in man and woman. Professors Geddes and Thompson in their excellent work on the "Evolution of sex" have delineated for general readers the long series of animal existence through which the distinct sexual characters of our species have been evolved out, and the many attempts of Nature to take a retrograde step towards a lost type, but we cannot but contemplate the fact with the greatest complacence that it is Manu, who first promulgated the doctrine that the distinct sexual characters have evolved out of a state of original hermaphrodism, as now demonstrated by the savants of modern science.

The Vishuupurânam fills up the deficiency in the statement by explicitly saying that the left part was endued with the female sexual characteristics and the right half with the male ones, and these two opposite polarities of life, the Pitrikâs'akti and the Mátrikâs'akti, according to the Ayurveda, predominate in the right and left halves of the body of each man and woman.

Having practised *Tapas*, whom the Virat-Individual himself created, him, O ye, foremost of the twice-born ones, know to be Manu, my (humble) self, the (second) or immediate creator of all (things and beings). (33)

I, having wished to progenerate creatures, practised the most austere *Tapas*, and at first created the ten great Rishis, the lords of creatures, (named as) Marichi, Atri, Angirasa, Pulasta, Pulaha, Kratu, Prachétas, Vas'istha, Bhrigu and Nárada.* (34—35)

These (Rishis) of indomitable prowess created, in their turn, seven other Manus,† and divinities other than those whom Brahmá had created, together with their celestial abodes, and great sages of irresistible prowess. (36)

[And] Yakshas, Rakshas, Pis'áchas, Gandharvas, Apsarasas, Asuras, Nágas, serpents, birds (such as Garuda) and the several classes of Pitris. (37)

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* A'NANDA GIRI in his commentary on the *Brihad A'ranyaka Upanishad* [Ch. I.—Brâhmana (Udgitha)—S. VIII.] explained the term *Angirasa* as a compound of *Anga* meaning members, causes and effects, and *Rasa* meaning essence, substance; the whole meaning is therefore the substance on which the cause and effects depend.

Marichih is light, *Pulasta* is dimensiveness, *Pulaha* is contractibility, *Kratuh* is moral laws, *Prachetas* is self-consciousness, *Vas'istha* is conformability to Law, *Bhrigu* is buoyancy or supportiveness (Gravitation?), *Nárada* is water-giving or vitalising principle.

The ten Prajâpatis then are the ten fundamental principles of the material universe.

† The term Manu here indicates the office of Manu; each Manu takes his birth in the cycle of time he is intended to preside over.—*Kulluka*.

Lightnings, thunders, clouds, shafts of varied coloured light,* rainbows, falling meteors, meteoric claps or reports;† luminous bodies with trailing banners of light,‡ and other luminous bodies.§ (38)

Kinnaras, monkeys, fish, various species of birds, beasts, deer, men, and beasts with two rows of teeth. (39)

Insects, worms, flees, lice, parasites, all kinds of gnats and stinging flies, and the different kinds of trees and climbing plants. (40)

Thus these (Manus), through the merit of the *Tapas* they had practised, and in conformity with my ordination, created all the mobile and immobile things, each in the womb, best suited to it in consideration of the mission of its life.|| (41)

Now I shall relate to you the work and the nature of origin of each of these creatures, as narrated [by the masters of old] (42)

Quadrupeds, deer, wild beasts, those provided with two rows of teeth, Râkshasas, Pis'achas and men, who are viviparous (placental) in their origin. (43)

All birds, serpents, alligators, turtles, and fish and

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* The text has *Rohita*, KULLUKA explains it as shafts of refracted light of prismatic colours.

† *Nirghâta* :- which literally means the report of any disturbing physical phenomenon occurring in the earth or heaven such as, that of a meteor or earthquake.—*Kulluka.*

‡ *Ketumscha* :—Trailing light of any falling heavenly body such as a meteor, etc.

§ *Jyotimshi* :—KULLUKA explains it as *Dhruvâdin*, the pole star, etc.

|| *Yathâ-Karma Tapo Yogât* :—The nature of the work a creature is intended to perform in life.—*Kulluka.*

their like, whether amphibious or aquatic in their habits, are oviparous. (44)

Gnats, Mosquitos, lice, flees, and such other insects, which originate from heat (decomposed matter) are called *Svedaja*. (45)

All vegetables, which sprout from seeds or graftings, are called *Udbhit* (*lit.* bursting out of the earth), while those (plants), which die as their fruit (corns) are ripe and bear a large number of flowers and ears, are called *Oshadhis* (cereals). (46)

Those trees, which bear fruit without blossoming, are called *Vanaspatis*, while those which bear both fruits and flowers are called *Vrikshas*. (47)

There are various kinds of shrubs and bushy plants, and various kinds of weeds and grass, creepers and trailing plants, some of which grow from seeds and others from grafts. (48)

Variously enshrouded by the quality of Tamas, (Ignorance, or Non-consciousness), the effects of their own acts, they retain their consciousness inward, susceptible to pleasure and pain. (49) *

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* Even the most cursory reader of this *Samhita* can not but be impressed with the deep insight of its author into the nature of things, which strongly favours the hypothesis that the truths the Rishis preached were clear perceptive truths and not mere deductions from empirical knowledge. Huxley has demonstrated the fact that the "difference between the vegetable and animal life is one of quantity, and not of quality" (THREE ESSAYS) and Professor J. C. Bose (Response in the Living and Non-Living) has startled the world by his epoch-making discovery that the tissues of plants give almost the same response under pressure of stimulus.

Thus (I have) related the origin of all forms of existence from Brahmá downward, which occur in this miserable world of constant change, tossing with its waves of birth and death. (50.*

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* These fifty couplets from the beginning represent the accepted, orthodox view of Bráhmanism regarding the evolution of the universe, and as the view of *Manu* on the subject. is regarded as the reconciliation between the two opposite schools of *Bráhmanic* thought, *viz.*, the *Sánkhya* and the *Vedanta*, it will not be amiss if we try to undersand here the real significations of the terms or concepts occurring in the text, divested of their metaphors and allegories.

A'NANDA GIRI in his commentary on the (*Brihad A'ranyaka Upanishad, Brahmána,* III. S. IX.) says that, creation pre-supposes non-creation and hence the manifest creator entails the necessity of admitting the existence of a non-produced creator, as the ".five produced fires" necessarily indicate a non-produced one from which they have originated. This unmanifest spirit, from which Hiranyagarbha or I'svara (supreme ruler, the first produced, or manifest seed of the universe) originated, is called *Brahma* from the all-pervading Nature of its Self This Brahma, or unmanifest, absolute spirituality is the receptacle of *Prakriti* or Universal *Nescience. Prakriti* is inherent in *Brahma*, the absolute consciousness, as "my sleep" is inherent in "my consciousness." They are not two separate entities, but united co-relatives, perfect *Science* and absolute *Nescience*. When that *Brahma* rouses up from sleep (state of quiescience) after the involution of the Universal Nature, that Nescience, or that unconsciousness of sleep of the non-manifest Spirit is naturally transformed into the principle of Apprehension (*Mahat Tattvam*). Now the human mind is so constructed that it cannot think of any apprehension without referring it to a Self or Ego. "I feel," "I think," "I perceive." As there must be the factor of "I" or mineness in all acts of perception or cognition; the principle of Mahat was transformed into *Ahankára* the principle of mine-ness. With the sense of Egoism arises the necessity of perception, and so from *Ahankára* originated the five subtile *Tan-Mátras*, the atoms of perception, if we may be warranted to use

such a term. With perception there arose the necessity of intellection, and the next category we find in the list is the *Manah* or mind, from which the *Indriyas* or the senses originated. As thinking implies action, and action means the contact with the non-self (the external world) the five *Tan mâtras*, in their turn, were transformed into the gross elements of ether, air, light, water and earth, to supply the *Indriyas* with their respective objects. Hitherto we do not find any creator or creation, these categories of *Mahat*, *Ahankâra*, *Pancha-tanmâtras*, the *Mind*, the senses and the elements being the modifications of *Prakriti*, or the universal *Nescience*

Then what are these? A'nanda Giri in his commentary on the *Brihad Aranyaka Upanishad (Brâhmana, III.)* says that "whatever is in the effect must also be in the cause." Now, according to the *Vedânta*, the individual soul or self is encased in a subtile body consisting of four sheaths or *Koshas viz.* the *Vijnânamaya Kosha* (Intellectual Sheath), the *Manomaya Kosha* (the Mental Sheath), the *Prânamaya Kosha* (the Sheath of Vital airs) and the *Annamaya Kosha* the Sheath of nutriment The first is composed of intellect and the five intellectual senses. The second is formed by the mind and the five organs of action or operation, the third consists of the five vital airs governing the processes of inspiration, respiration. circulation. etc. The fourth is formed by the gross matter. In the same manner the principles of *Mahat* (apprehension), *Ahankâra* (mineness), the *Tan-mâtras* and the mind, etc., formed the body of Brahma on the eve of the evolution of the universe. The Sheaths or the subtile organism of the individual self is inseparable from it as long as it has to undergo transmigrations; the subtile organism (S'ariram) of the universal self is inseparable from it as long it has to undergo transformations in the form of Hiranyagarbha (the first embodied self) etc., the *Ahankâra* in either case being transformed into three distinct kinds such as, the *Vaikârika* (phenomenal, the creator of mind), the *Taijasa* (thermic. the creator of the senses) and the *Bhutâdi* (the creator of gross matter).

In the next stage of Evolution we find that *Apa* (*lit* water), whose property is mass-making has been created, and on it the

N. B. For "under pressure or stimulus." (p 15. l. 31.) read under "pressure or stimulus as the tissues of animals."

seed or egg of Brahma, resplendent with the aggregative effulgence of a thousand suns, is lying afloat. We need hardly say that this egg, the conglomeration of Paramânus (atoms) of the *Vais'eshika* philosophy, is the globe of the first cosmic matter from which the worlds and systems of the universe have subsequently evolved out, and we need not wonder at the statement that the material atoms have come into being out of the immaterial components of the body of Brahma, if we consider the modern Scientific definition of atoms, "as projections of units of consciousness into space." (*Maxwell.*)

These twenty four categories then were the body of Brahma, or in which Brahma (the universal substance) was successively transformed immediately before this material universe was called into existence, as Jayâditya has expressed it in his work. We need hardly say that, the *Sânkhya* philosophy starts with this unmodified Prakriti as the prime cause of this universe; and the *Vais'eshika,* with this resplendent egg of Hiranyagarbha, the conglomeration of atoms (*Paramânupunja*) as the first condition of creation, though with the difference of meanings of these two terms. The *Mula Prakriti* of the *Sànkhyas* and the primeval gloom of Manu, which enveloped the supreme Self before the creation, are both negative entities. But the *Mula Prakriti,* the state of quiescience of the three qualities of *Sattwa*. *Rajas* and *Tamas* (knowledge, desire and Ignorance) is an original entity, self-existing and eternal. The *Sânkhya* dismisses all further enquiries into the final cause by saying, it is impossible to ask the origin of that which is original (*Mule Mulàbhàvàt Amulam Mulam*) and supplies that starting place to the human mind without which it can not exercise its reasoning about cause and effect. The *Vais'eshikas,* on the other hand, say that, the atoms are eternal, and their combinations and conglomerations as the only mediate condition of the evolution of the universe, are effected through the agency of an unseen cause (*Adrishta*), which is unknown and unknowable, and which, like the final cause of all agnostic philosophies, partakes of the nature of "fate" or "Necessity." Beyond this stage there is no material difference of opinion among the exponents of the different schools of Brahmanic philosophy as regards the process and order of the évolution of the universe.

Now to return to the Samhitá: From out of the body of Brahmá, the unconditioned Self, was produced *Apa* (lit, water and in that he cast his seeds which were formed into an egg, bright as a thousand suns Then by dint of contemplation. Bramhá transformed himself into *Hiranyagarbha*, the first embodied soul, and in that egg *Hiranyagarbha* or Brahmá was born. (See note ‡ p. 5.)

Now let us examine what did the Rishi mean by Nára (water); we learn from the Samhitá that it is a kind of principle, which emanated from the body of Nara, the universal substance whose function is fluidity and mass-making (*Samhati*), and in that principle, the first material force (*Sakti-rupma-Kulluka*) he cast his seed. His seed developed itself into an egg resplendent as a thousand suns, the primal globe of burning cosmic matter. Brahmá (*Prajapati* of the *upanishads*) by means of his objective mental qualities entered that egg and was born in it as Brahmá or *Hiranyagarbha*. The passage of the text elucidates that life was inherent in the primal cosmic matter, or as *Anandagiri* in his commentary of the *Brihad Aranyaka Upanishad* (*Brahmana* III. S. 22) expresses it, "this is likeness (identity) of life. This identity is not merely found in the different bodies in proportion to their size, because life has no shape and is everywhere."

Why this seed was called an egg? Because, like the impregnated ovum, it was divided simultaneously with the commencement of its evolutien, and was subjected to the influences of two polarities of life, motion or vibration, the *Upasarpani* and the *Apasarpuni* of the Vais'eshika philosophy, the centrifugal and centripetal forces in the material plane. The universal egg was divided and broken in parts with which the first embodied soul created the stars and the solar systems, etc. The text here is only a poetic representation of the doctrine of the *Vaiseshika*, the atomic theory of ancient India, in which connection it may be said that *Kunàda*, the founder of the *Vais'eshika*, by pouring a few drops of oil in a basin of water and by stirring it with a stick, first demonstrated the origin of the worlds out of a primal globe of cosmic matter. Perhaps the term "*Apa*" (water) in the text, the vehicle of the primordial atoms, is so named after the water of *Kanada's* experiment-basin.

The notion of *Viraj*, dividing his own substance into male and female, occurs in more than one Purána. But the Manu Samhitá

Having thus created me and all (the universe), He of imponderable prowess vanished in Himself, by oppressing (destroying) the time (of evolution) with the time of Dissolution. (51)

When that effulgent Being awakes, the universe is animated; when He of reposeful mind sleeps, the universe is folded up (vanishes). (52)

When he reposes in himself, the self-conscious, embodied selves, with their bodies, the fruits of their acts, cease their respective activities, and the mind,* divested of its functions, reposes languid. (53)

When the all (whole universe) is simultaneously merged in it, then this universal spirit, divested of all its works, happily sleeps the dreamless sleep.† (54)

The individualised Self, with its senses, long continues in a state of unconsciousness, ceases to perform any act, then it passes over from its former body in its true appearance.‡ (55)

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makes *Viraj* to be the issue of such a separation of persons and Manu himself to be his offspring The *Brihad Aranyaka Upanishad* relates the allegory of an incestuous marriage and intercourse of the first Manu with his daughter S'atarupá (*B. A. Upanishad. Brahmana* IV, S. 4.

* The text has *Manas* which means the mind with all its functions and the senses and their faculties.—*Kulluka.*

† *Nrivitah* :—Devoid of the states of wakening or sleep It may be questioned that how can there be any such thing as dreamless sleep in the supreme Self, whose nature is perfect knowledge and felicity. The answer is that this is merely an analogy based upon the functions of animal life (anthropomorphism, *Jiva dharma.*)—*Kulluka.*

‡ Acts (*Karma*)—acts of respiration and such like bodily functions. The astral body of the individual leaves and goes out of its former gross body and the life (vitality) and the senses follow and overtake it in its next rebirth, as stated in the *Brihad A'ranyaka* :

When being extremely attenuated (subtile) in form, the individual Self *(jiva)*, in combination with the (eight categories),* enters into the seed of a mobile or immobile being, then it is said to assume a gross form. (56)

And thus he (Brahmá), though himself deathless, by his wakening and sleep, is constantly vitalising and killing all the mobile and immobile (creatures). (57)

Having framed this, (code) at the beginning of creation, he (Brahmá) taught it to me in conformity with the rites laid down in the S'ástras; and I, in my turn, communicated it to Marichi and other Munis.† (58)

This Sage Bhrigu will narrate to you the code, inasmuch as he has learnt it in entirety from my own self. (59)

"Him going out (leaping over follows life, and the flying life do the senses follow."—*Kulluka.*

* *Samsrishta*—In combination with the eight categories of the five subtile elements, the senses, the mind, the intellect, desire, Vayus, acts and the Nescience. The astral body (*Linga S'arira*) goes out in company of these.—*Kulluka.*

† MEDHATITHI asks how is it that, the authorship of this code, which was actually framed by Brahmá himself, came to be attributed to Manu? He answers the question by explaining the term *S'ástram* as "injunctions and prohibitions as disclosed by the true meaning of the code." Hence these injunctions and prohibitions were ordained by Brahmá and Manu subsequently wrote a Code of Laws based on those ordinations, etc., in verse. *Kulluka* subscribes to the same opinion and says that hence it is no contradiction to say that, "Brahmá originally composed a *Samhitá* containing a hundred thousand couplets and taught it to Manu, who, in his turn, summarised the work and wrote it out again in his own language." Hence it is not at all contradictory to the couplet of Nárada,

He recollected this code composed of a hundred thousand verses.—*Narada.*

Having been thus commanded by him (Manu), the great sage Bhrigu complacently told them all, hear, O ye Rishis. 60)

In the line of this Manu, the son of the self-begotten one (Brahmá), six other Manus* were born; those magnanimous Manus) of great prowess procreated their respective progenies.† (61)

Svarochisha, Auttami, Támasa, Raivata, Chákshusa of great energy, and the son of Vivasván (Vaivasvat) [these are the six Manus.] (62)

These seven Manus of great prowess, beginning with Sváyambhuva, in their respective cycles, created all this universe (*lit.*) mobile and immobile things.) (63)

Eighteen *Nimeshas*† (twinkles of the eye) make one *Káshthá*, thirty *Kásthás* make one *Kalá*, thirty *Kalis* make one *Muhurta* (forty-eight minutes), and thirty *Muhurtas* make one day and night. 64)

The sun divided the day and night of the Devas and men. The night is for the sleep of creatures, and the day is for the performance of works. (65)

One month of men makes one day and night of the *Pitris*, each fortnight of men being equal to a day or a night of theirs. The dark fortnight of men is the working time (day) of the *Pitris*, the light fortnight is the time for their sleep (night of the manes). (66)

One full year of men makes one day and night of the Devas. The Northern solstice is their day, the Southern solstice is their night. (67)

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* *Svah Svah Prajáh*—Their own progenies in their respective times, *i.e.*, cycles of time over which they respectively ruled.

Kulluka.

† The time taken by spontaneously opening and closing the eye-lid is called *Nimesha.*—*Kulluka.*

The duration of one day and night of Brahmâ, as well as that of each cycle of time such as the Satyam, etc., now hear me briefly narrate in succession. 68)

The *Krita Yuga* consists of four thousand years (of the Devas); four hundred such years form the *Sandhyâ** (dawn) of that cycle, and four hundred such years form its *Sandhyâms'a*† (eve). (69

Of the remaining *yugas*, the duration of each succeeding *yuga* and its *Sandhyâ* and *Sandhyâms'a*, are respectively less than those of its predecessor by one thousand and one hundred years.‡ (70)

Twelve thousands of such four *Yugas*, as computed before in their order of enumeration, count as one *yuga* of the Devas. (71)

A thousand *yugas* of the Devas count as one day of Brahmâ and his night is of a similar duration. (72)

[The wise], who know such a thousand *yugas* to be a day of Brahmâ and another such a thousand *yugas* to be his night, are called the knowers of true day and night. (73)

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* *Sandhyà* here means the forepart of a cycle of time; and *Sandhyàms'a* its closing part.—*Kulluka*.

† A period of as many hundred years is its Sandhyâ and a similar period is its *Sandhyàms'a* and the period that intervenes between the *Sandhyà* and *Sandhyàms'a* is called the *yuga*.

Vishnupuranam.

‡ The text has *Ekapâyena Vartante*—the amplification of its meaning would be that the *Treta Yuga* consists of three thousand (divine years, its *Sandhyà* and *Sandhyàms'a* being respectively composed of three hundred years The *Dvàpara Yuga* consists of two thousand divine years and its *Sandhyà* and *Sandhyàms'a* being composed of two hundred years each The *Kali Yuga* is composed of one thousand (divine) years, its *Sandhyà* and *Sandhyàms'a* respectively consisting of a hundred such years.

At the expiry of his day and night, he wakes up from his sleep, and awake, creates the mind, which partakes of the nature of both the real and the phenomenal.* (74)

Impelled by (its) desire of creation, the mind (or *Mahat* creates (begins the work of creation), and the A'kás'a (ether) is created therefrom (in the order described before)† whose property is sound. (75)

From the modification of the ether is born the pure, mighty air, the carrier of all kinds of smell, and whose property is touch. (76)

From the modification of the air is born the illuminant, gloom-dispelling, effulgent light, whose property is sight. (77)

From the modification of light (heat) was born the water, whose property is taste, (and) from the water was born the Earth whose property is smell. This was the creation at the out-set.‡ (78

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* The text has *Srijati Manah* which being literally translated means created the mind. KULLUKA says, that by the term *Srijati* (creates) is meant that he engaged his mind in creating the three regions of *Bhu, Bhuba* and *Sva*, and quotes a Pauranic text in support of his statement.

Manah Srisikshaiyà-yuktam Sargàya Nidadhe Punah.

Again he engaged his mind, teeming with the desire of creation, in the act of creating.

Manah here is identical with the principle of Mahat (apprehension) into which the energy of the Supreme Brahma was transformed after the dissolution of the Universe; what Mahat is to Brahma in the first cycle of unspecified creation, the *Manah* is to Brahma in respect of the subsequent specific creations.

† In the order of Egoism or Mineness (*Ahankàra*), the five *tanmàtras* and so on.—*Kulluka.*

‡ *Srishtiràditah.* Creation of material elements in the beginning of creation, *i.e.*, after the dissolution of the Universe) and

Seventy-one of such Divine *yugas*, each consisting of twelve thousand years as mentioned before, constitute the period of a *Manvantara* (the ruling time of a Manu). (79)

Innumerable such *Manvantaras*, innumerable creations and dissolutions of the universe,* the Supreme† Being makes out of sport.‡ (80)

Virtue was four-footed,§ and Truth, in special, was entire in the *Krita Yuga*. [In that age] men did not earn anything by vicious means.|| (81)

In the other *Yugas*, Virtue, on account of the foulness¶ of means by which money or knowledge was acquired in them, became successively divested of its

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with these elements the various worlds or regions were subsequently created.—*Kulluka.*

* Though only fourteen *Manvantaras* have been enumerated in the Puranam, in fact there had been innumerable *Manvantaras*, and innumerable times the universe had been created and destroyed.—*Kulluka.*

† The text has *Paramehsthi*, *lit.*, he, who is not qualified by any name, form, or attributes (*Andvritta-Lakshane tisthati iti Parameshthi*).—*Kulluka.*

‡ This is another instance of the anthropomorphic virtues being attributed to Brahma, which in fact have no room in his real nature, *Lokavattu Lilá Kaivalyam* (Human-like is his sport, (creation) and emancipation (dissolution of the universe), *S'drírakа Sutram*.

§ Virtue is represented as a bull in the *A'gamas*, its four feet respectively consisting of Tapas (contemplation), knowledge, celebration of sacrifice (*Yajna*), and gift-making (Dânam).—*Kulluka.*

|| *Nádharmendgama*—KULLUKA explains *Adharmena* as "by means not sanctioned by the *Vedas*."

¶ *A'gamát* :—Vicious or dishonest means—KULLUKA. MEDHATITHI and GOVINDARAJ explain it with " *Vedát*," (from the *Vedas*, the whole meaning, according to them, being the virtue, which is earned by living in conformity with the teachings of the *Vedas*.

one foot in each. On account of theft, untruthfulness and dissimulation, the virtue, which is earned by pursuing an honest profession, successively became less by a quarter [in each *Yuga.*] (82)

In the *Krita Yuga* (golden age) men knew no disease, and used to witness the realisation of all their desires.* The duration of human life was four hundred years.† In each of the [three succeeding ages] such as the *Tretâ*, etc., the life-duration of man respectively became less by a quarter. (83)

The duration of human life, the fruits of acts done by the mortals,‡ and the energies (moral force) of embodied creatures§ are proportionate (to the ethical forces) of each age. (84)

Of one kind is the virtue in the *Krita Yuga*, different is it in the *Tretâ*. Of one kind is it in the *Dvâpara* and different is it in the *Kali Yuga*, successively and proportionately decreasing according (to the spirit of) each age. (85)

The practice of *Tapas* (divine contemplation and communion) was the greatest virtue in the age of *Krita*; knowledge (of Self) was the highest virtue in the age of *Tretâ* (the age of three-quarter virtue); performance

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* ***Sarva-Siddhârthâh*** :—Successful in all their undertakings. They knew no failure as vice, which wards off and opposes all success, was absent in that age.—***Kulluka.***

† ***S'atâyu Vâ Purusha*** (the duration of human life is a hundred years) is the ***S'ruti***, which lays down, according to Kulluka, the extent of human longevity in the present ***Kaliyuga***; or ***S'atam*** (a hundred) is here indefinitely used for a large number. Hence the text is not at all contradictory to the ***S'ruti***.

‡ ***A's'ishas'chaib Karmanâm***—Fruits of Vedic rites performed for the fruition oi any desire.—***Kulluka.***

§ ***Prabhâvas'cha S'areerinâm***—Capacity of Brahmanas to make their imprecations or benedictions effective.—***Kulluka.***

of religious sacrifices was the highest virtue in the *Dvápara* (age of two-quarter virtue), and gift-making or charity is the highest virtue in the *Kalí-Yuga.* (86)

For the preservation* of all this creation, He of great effulgence, laid down separate duties for those originated from his mouth (Brâhmanas), from His arms (Kshatriyas), from His thighs (Vais'yas), and from His legs (S'udras). (87)

Study (of the *Vedas*), teaching, performance of sacrifices, officiating as priests at other men's sacrifices, gift-making, and acceptance of gifts are the duties of Bráhmaṇas. (88)

Protection of the people, gift-making, performance of sacrifices, study of the *Vedas*, and abstention from luxury† are, in general, the duties of Kshatriyas. (89)

Rearing of cattle (sheep, etc.,) gift-making, performance of sacrifices, study (of the *Vedas*), merchandise, money-lending and agriculture are the duties of Vaisyas. (90)

Only one work did the lord ordain for S'udras, *viz.*, to ungrudgingly serve the three above-said social orders. (91)

Sacred is the whole person of a man, more sacred is the part of his body, which lies above his navel, and

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* *Guptyartham*—Each contributing to the well-being of all, and all jointly contributing to the welfare of each in the manner of libations of clarified butter cast in the fire by the celebrant of a sacrifice (*Agnau Prás'tàhutih*). The vapours of clarified butter cast in the sacrificial fire ascend the sun god. The sun god, thus propitiated, sends down the rain. The rain greatly favours the growth of food-crops, and food gives sustenance to the living creatures.—*Kulluka.*

† *Vishayeshvaprasaktis'cha* :—Non-attachment to music, women, dancing and articles of luxury.—*Kulluka.*

most sacred is his face (head); this is what the self-originèd (Brahmâ) has said. (92)

From the fact of his having originated from the mouth, for the reason of his being the eldest born of Brahmá), for the reason of his being the repository of the *Vedas*, Bráhmaṇa is the ruler of all the creation, in asmuch as he lays down the duties [of all the social orders.] (93)

Him, the self-origined one, having practised *Tapas*, created from out of his mouth, for the preservation of creation, and in order that the *Pitris* (manes) and the *Devas* (celestials) might obtain their (portions of the sacrificial) oblation. (94)

Through the mouth of this (Brâhmaṇa), the celestials eat their *Havyas* (oblations), and the manes, their *Kavyas* (oblations.)* (95)

Of the created things the animate creatures are the highest; of the animate creatures the intelligent ones are the highest, of the intelligent creatures men are the highest, and among men the Bráhmaṇas are the highest. (96)

Among Bráhmaṇas the erudite ones are the highest, among the erudite Brâhmaṇas those, who think it their duty to perform the *S'astric* rites,† are the highest, among the latter those, who perform such rites, are the highest, and among the performers of rites the knowers of Brahma are the highest. (97)

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* *Havya*: oblations offered unto the deities are called *Havyas*, while those offered unto the manes are called *Kavyas.—Kulluka.*

† *Krita-Buddhayah*—those, who have the notion (*Buddhi*) of duty *i. e.*, those who are aware of the imperatively obligatory nature of the performance of Vedic rites.—*Kulluka.*

The Brâhmana has originated as the eternal embodiment of virtue. His origin is for the furtherance of virtue; he becomes of the essence of Brahma. (98)

Born as a Bráhmaṇa, he wields the supremacy of the world, the ruler of all creatures, the custodian of the treasure of virtue.* (99)

Whatever property (wealth) is in this world belongs to the Bráhmaṇa. For the fact of his being the eldest born (of the creator),† all wealth legitimately belongs to the Bráhmaṇa. (100)

Whatever does a Bráhmaṇa eat, whatever does a Bráhmaṇa wear, whatever does a Bráhmaṇa receive, is his own property, even if it belongs to another, in asmuch as it is through the kindness of Bráhmaṇas do the other castes) enjoy. (101

For the classification of the works (duties) of the Bráhmaṇa and other castes of society in the order of their enumeration, the wise Manu, the grandson of the self-origined one,‡ framed this code. (102)

This code should be diligently read and taught in its entirety to his pupils by an erudite Brâhmaṇa, and not by (a member of) any other (caste.§ (103)

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* *Dharma-Koshasya Guptaye*—The Brâhmana is virtually the ruler of all the other social orders, inasmuch as it is he who formulates the duties of men and teaches them of God and religion.—*Kulluka.*

† *S'raisthenàbhijanena* : for the reason of his being prior to the Kshatriya, Vais'ya, and S'udra in respect of time,

‡ Svâyambhuba, or the Manu of the first *Manvantar*, the grandson of the self-origined Brahmá.

§ KULLUKA interprets the passage to mean that, all the twice-born orders are competent to read this *Samhità*, and says that it authorises only a Bráhmana to teach it to his pupils, condemning the interpretation of *Medhatithi* who holds the concluding part

A Bráhmaṇa, who, while observing the vow of self-control, continence, etc , reads this code, is not tainted by the daily acts of iniquity done by his mind, speech and body. (104)

He sanctifies the row (*pankti*)* and the seven generations of his ancestors and descendants. He is fit to be honoured even with the gift of the whole earth. (105)

This code (*i.e.*, the reading of this code) is the greatest of all auspicious rites.† It improves the intellect of its reader), imparts fame and longevity, and is superlatively auspicious. (106)

In this (code) are described) virtues (duties) in their entirety, merits and demerits of acts, and the eternal rules of conduct, which govern the four social orders. (107)

Conduct is the highest virtue, as inculcated by the *Smríti* and the *S'ruti* (*Vedas*). Hence, a Bráhmaṇa, with his senses under control, shall always conform to rules of conduct. (108)

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of the couplet to be an intentional repitition, specically disqualifying the other three castes (Kshatriya, Vais'ya and Sudra) to read the *Samhità*, or to use his own language it is a mere *Anuvàda* (*i.e.* an explanatory repetition or reference to what is already mentioned, and which illustrates or explains a *Vidhi* or direction previously laid down, but does not itself lay down any direction.)

* *Pankti* :—means the row of Bráhmanas with whom he may chance to sit down to a *S'ràddha* repast.

† The text has *Svastyayanam* which literally means a rite or an undertaking in which lies(*Yayanam*) the continued enjoyment or non-destruction of a wished for object. Mutterings of *Mantras Homas* (burnt offerings), etc., are usually included within the *Svastyayanam* (benedictory rites) in as much as they are calculated to oppose the advent of evil and to ensure the continuance of a blessing already received and enjoyed.—*Kulluka*.

Devoid of conduct,* a Bráhmaṇa does not obtain the merit of reading the *Vedas*. Possessed of (good) conduct, he reaps the entire fruit (of such study). (109)

Having thus observed the origin of virtue from (good) conduct, the sages accepted conduct as the basis of all austerities.† (110)

The origin of the universe (*Jagat*),‡ the sacramental rites (*Samskâras*),§ the performance of vows (*Vratas*) and the rules of ceremonial ablutions.|| (111)

Rules as to visiting one's wife, conditions and forms of marriage, the mode of performing the great sacrifices (*Maha-yajnas*) ¶ and the eternal *S'râddha*. (112)

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* The text has *Achârâdvichyutah*, which literally means "fallen from conduct."

† The text has *Tapasa* which here includes not only contemplation in the manner of *Yoga* but austere penances, and expiatory rites such as, the *Chândrâyanam*, etc.—*Kulluka*.

‡ The term *Jagat* (universe) emphatically demonstrates the fact that the Rishis, who first used the term, were fully cognisant of the perpetually moving, changing character of every thing included within it. The motion of our earth, which was known to the Acharyas, at least two or three centuries before the Christian era, is but a necessary corrolary deduced from the denotation of the term *Jagat*.

§ Such as the rites of tonsure, post-natal purification, etc. —*Kulluka*.

|| Such as the vow of celibacy (*Brahmacharyayam* etc.) —*Kulluka*.

Snânasya Pâramam Vidhim—The mode of performing the ceremony of ablution by a student after returning from his preceptor's house.—*Kulluka*.

¶ *Maha-Yajnas*, the five daily sacrifices of the householder such as the *Vais'vadeva*, etc.—*Kulluka*.

Descriptions of professions, the vows of *Snâtakas*, *articles which ought or ought not to be eaten, purification of articles.* (113)

Means by which females can earn virtue, penitential austerities, emancipation of the Self, asceticism, duties of kings, and laws relating to money-debts. (114)

The mode of examining witnesses, duties of wives and husbands, divisions of shares, laws of gambling, and the punishment of thieves, etc. (115)

The specific duties (works) of Vais'yas and S'udras, as well as those of the members of mixed castes, duties in times of distress, and the mode of performing expiatory penances. (116)

Re-births according to the merits of three kinds of works,† means of self-emancipation, and the ascertainment of goodness and badness of acts. (117)

The duties of citizenship, duties peculiar to one's caste, and the eternal family-duties, and the duties of *Pâshandas*—these are the subjects lord Manu described in this code.‡ ((118)

The Code, as Manu, interrogated by me, first narrated, that you shall hear from me to-day. (119)

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* Subjects included within asterisks are treated in the fourth chapter.

† *Trividham Karma-Sambhavam* :—According to the merit of any of the three kinds of acts such as good, middling and bad. —*Kulluka.*

‡ *Pâshandas*—Men, who follow scriptures other than the *Vedas* and do forbidden acts.—*Kulluka.*

CHAPTER II.

THE virtue, which pious men, well read (in the *Vedas*)* and free from attachment and aversion,† have followed from time immemorial, (for the reason of its being based on the *Vedas*, the eternal repository of truth), and as to the truth or falsity of which the dictates of the heart are the concluding proof:‡ now hear me describe that virtue. (1)

What is virtue? KANÂDA, the founder of the *Vais'eshika* system of philosophy, answers, that, which gives prosperity (cessation of wants) in this life and the highest success (Self-emanci pation) hereafter, is called virtue (*Yatobhyudayo Nis'reyasa Siddhi Sa dharma iti.*)

HA'RITA says:—Now I shall discourse on Virtue. That which is sanctioned by the S'rutis (Scriptures, both *Vaidic* and *Tântrik*) is virtue (*S'ruti Pramânaka Dharma.*)

JAIMINI says:—The object indicated (as good) by a Scriptural Commandment is Virtue (*Chodanâ-lakshanortho Dharma, iti*).

The *Bhavishya Puranam* observes, "virtute is synonymous with *good (S'reya)*, and "good" denotes prosperity. There are five kinds of the eternal virtue which has its basis in the Vedas.

* The text has *Vidvatbhih*, KULLUKA explains it by *Veda-vidbhi*, men well-versed in the *Vedas*.

† The text has *Arâgibhih*,—which means that it should not be pursued out of any desire or greed. Virtue is the offspring of an unsullied soul and should be pursued with an unstained heart, and for its own sake only

‡ The text has *Hridayenâbhyunujnato*:—KULLUKA explains it by "which the mind, as charmed by its sweetness, freely approves."

GOVINDARAJ explains it as "that about which the mind does not entertain any doubt."

That, by pursuing which the mind, free from all doubt and scepticism, naturally enjoys a state of self-complacency, is called *Dharma* or Virtue.

Not commendable is the spirit of desire in man, nor the total absence of such a spirit (in him) is detected in this world. The study of the *Vedas* and the performance of the *Vaidic* rites and sacrifices fall within the boundary of acts with a desire.* (2)

Desire is based on volition or determination,† and the religious sacrifices are based on solemn determinations. All vows, Niyamas (self-control), and religious duties‡ are said to be born of desire or determination. (3)

No action is found, in this world, of a man without

MEDHA'TITHI explains "*Hridayam*" (heart) by "notions derived from perusing the *Vedas*, the whole meaning, according to him, being that to which the mind, pregnant with notions originated from the study of the *Vedas*, gives its unstinted sanction.

The true meaning of the couplet, we venture to suggest, is that "Virtue which does not spring up from the passions of the mind, which, like the religion founded by a false, designing prophet, does not live only an ephemeral existence, which, for the reason of its being based on the teachings of the eternal *Vedas*, pious men have been pursuing from time immemorial, which the pious ritualists, with minds, purified by the teachings of the *Vedas*, and equipped with testimonies and evidences of its truth, have been adoring ever since the birth of creation, and about the truth of which the dictates of the heart furnish the conclusive proof, now hear me discourse on that virtue."

* Acts performed for the fruition of a desire cannot be commended, in asmuch as it is these acts which bind the Self of a man to the necessary chain of re-births, while daily *(Nitya)* and accidental *(Naimittika)* religious rites lead to salvation by illumining self-knowledge.—*Kulluka.*

† The text has *Samkalpa* which means volition or desire, as well as a solem vow to perform a religious ceremony.

‡ Such as the duties of *Snàtakas*, etc, described in the fourth Chapter of this *Samhità.*—*Kulluka.*

desire. Whatever act a person does is but[1] the effort of his desire. (4)

A man, by properly doing the acts enjoined to be performed in the *Vedas*,* attains to the state of Brahma ;† even in this world he may obtain all his wished-for objects.‡ (5)

The entire *Vedas*,§ the law codes framed by men, well versed in the *Vedas*, from their recollections,|| as well as the rules of life observed by them,¶ the

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* The desire or greed for the fruit of a virtuous act is here condemned, but not the desire or wish to perform such an act without an eye to its merit.

† The text has *Amaralokatàm* (*lit.* state of the immortals)—KULLUKA explains it by *Brahma-bhâvam*, the state of Brahma.

‡ As in the *Chhàndogya*," when he wishes to attain to the region of the manes, the manes appear unto him simultaneously with his desire (*Sa Yadâ Pitriloka-kâmo Bhavati, Samkalpâdevâsya Pitarah Samuttishthanti.*)

§ The *Rik, Sama, Yajus*, and *Atharva Vedas*, as containing all precepts *(Vidhis)*, explanatory remarks recommending a precept by stating the merit arising from its proper observance (*Arthavàda*) and *Mantras*.—*Kulluka*.

|| *Smriti S'ile Cha Tadvidàm*. The recollections of Sages well-versed in the *Vedas*, as recorded in the Law Codes bearing their names, and which are collectively called the *Smriti* (things remembered).

¶ *S'ilam*—Observance of rules of life such as *Bràhmanism*, etc. —*Kulluka*.

HA'RITA observes that, there are thirteen kinds of *S'ilam* such as, devotion to the gods and manes, amiability, non-aggressiveness, non-maliciousness, mildness, smoothness (of temper), friendliness, sweet-speaking, gratitude, protectiveness, kindness, and contentment.

GOVINDARAJ explains *S'ilam* by absence of attachment and aversion, etc.

costumes* etc., of the pious, and the feeling of self-complacency† are the proofs of virtue. (6)

The duties, which Manu has described as obligatory on any particular person, have been so ordained in the *Vedas*, for he (Manu) is omniscient.‡ (7)

Having observed all the S'âstras,§ allied with the *Vedas* with the eye of knowledge, the erudite one shall perform the duties (peculiar to his order) in conformity with the proofs of the *S'ruti*. (8)

By practising pieties inculcated in the *S'ruti* and the *Smriti*, a person acquires fame in this life and excellent happiness in the next. (9)

The *Veda* is called the *S'ruti*, and the Dharma S'âstra is called the *Smriti*. Their teachings should not be put to the test of logic,|| for virtue has emanated from these two. (10)

The Brâhmana, who by dint of logic, tries to bring these S'âstras into disrepute, shall be excommunicated

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* *A'châra*, costumes, etc., of the ascetics such as the blankets, barks of trees, etc.

† The text has *Atmanastushti* satisfaction of the mind in cases of alternatives (*Vikalpa*). As for instance, there is a regulation that burnt offerings may be made either at sunrise or at sunset. The satisfaction of the mind which the offerer derives by making such offerings either at morning or evening is the satisfactory evidence that the offering has been rightly made. GARGA says that, in such cases of alternatives Self-satisfaction is the test (*Vaikalpike Atmatushtis'cha*.)

‡ *Sarvajnânamayo hi sah*. GOVINDARAJ parses it as an adjective to *Veda*, explaining it by "inasmuch as the *Veda* is the repository of all knowledge."

§ Such as the Grammar, Mimânsa, etc.—*Kulluka*.

|| Their imports should not be misconstrued by sophistry (Kutarka.)—*Kulluka*.

from the society, as a heretical* calumniator of the *Vedas*, (11)

The *Vedas*, the *Smriti*, good conduct, and self-complacency of one's own, the wise call these four as the positive proofs of virtue. (12)

The sense of virtue germinates in those, who are non-attached to desire and wealth. To all enquirers of virtue the *S'ruti* is the highest (conclusive) proof. (13)

In a case of two conflicting *S'rutis*, both of which are equally authoritative, the wise have called both of them as virtues of equal authority.† (14)

[As for example, there are two] *Vaidic S'rutis* that, Homas should be performed before sunrise, and Homas should be performed after sunrise. These two times are different, but Homas may be performed at either of them [according to the privilege of the offerer and the nature of the deity to whom the libations are offered]. (15)

He, whose all life, from the rite of *Nisheka* to that of funeral, is governed by the regulations of the S'âstras, is alone competent to read, or to hear this S'âstra, and no other. (16)

The tract of country, which lies between the *Sarasvati*, and the *Drishadvati*, the two celestial rivers, that god-built country is called *Brahmavartam*. (17)

The conduct of life, as it obtains from generation to generation in that country among the twice-born

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* *Nâstika* is the term which occurs in the text; literally it means an athiest, although it is often used in the sense of sceptic, agnostic, etc.

† In the conflict of two *Srutis* of equal authority either of them may be followed as an alternative.—*Gautama*.

and the mixed castes, is called *Sadâchâr* (good conduct) (18)

Kurukshetra, Matsya, Pánchâla and Surasenaka are called the land of the *Brahmarshis*, they are inferior to *Brahmavartam* (in respect of sanctity).* (19)

From a Brâhmana, born in this country, every one in this world should learn his own proper duties. (20)

The tract of land, which extends between the Vindhya and the Himalaya, and lies to the east of Vinas'ana† and west of Prayâga,‡ is called *Madhya-Des'a* (central country). (21)

The tract of land, lying between the eastern and the western seas and included between the Vindhya and the Himâlaya, is called *A'ryavarta* (the country of the A'ryans) by the wise. (22)

The country, in which black antelopes are found to roam about in nature, should be understood as a sacrificial country, the rest is the country of the *Mlechchhas*.§ (23)

These countries, the twice-born ones shall be careful to make their home; a S'udra, in quest of a living, may adopt any country as his own. (24)

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* *Kurukshetra*—an extensive tract of land near Delhi extending from the south of the *Sarasvati* to the north of the *Drishadvati*.

Matsya is the name of a country lying to the west of modern Dholpur. Its capital *Virat* is probably same as Bairat, forty miles north of Jeypur.

Panchala, the modern Gangetic Doab.

Surasenaka is the country around Muttra.

† *Vinas'ana*, the country in which the river *Sarasvati* is lost in the desert.

‡ *Prayàga* is modern Allahabad.

§ *Yajniya Deshah i.e.*, land in which religious sacrifices may be performed and celebrated.—*Kulluka*.

Thus has been briefly described the source of virtue,* as well as the origin of all (the universe). Now hear me describe the respective duties of the different social orders. (25)

With the auspicious Vedic rites, the purification of the bodies of twice-born ones shall be effected, as (examplified in) the rites of *Garbhâdhânam*, etc. These Vedic rites are purifying both in this life and the next. (26)

By means of the Vedic rites of consecration of the womb, post-natal purification, tonsure, and initiation with the thread, the sin of the twice-born ones, pertaining to the seed and womb (of their parents), is absolved. (27)

The study of the three *Vedas*, Vows,† burnt offerings‡ *Ijâs*,§ sons, the great sacrifices,|| and sacrifices¶ make the soul of a man** competent to attain to Brahma. (28)

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* The text has *Dharmasya Yoni*,—KULLUKA explains it as the revealer of virtue, *i.e.*, the *Vedas*, as disclosed by the couplet *Vedokhila Dharma Mulam*,—GOVINDARAJ explains it by "origin of virtue, *i.e.*, the different acts of piety such as, the rites of *S'râddhas*, *Ashtakâs*, etc, as contemplated by the first verse of this chapter.

† *Vratas* or vows of forswearing meat, wine, etc.

‡ *Homas* or burnt offerings known as the *Sâvitri Homa*, *Charu Homa*, etc., as well as those daily offered at morning and evening.

§ *Ijas*—rites of propitiating the gods, Rishis and manes with libations of water by a student (*Brahmachârin*); a man is debtor to the *Devas* by the *Vedic* study, to the Rishis by sacrifice, and to the manes by the son.

|| The great sacrifices are the five *Brahma Yajnas*.

¶ *Yajnas* or sacrifices such as the *Jyotistoma*, etc.

** The text has *Tanu*, which literally means body,—KULLUKA explains it by "embodied soul"

The rite of *Játakarma* (post-natal purification) shall be done unto a male child before the cutting of its umbilical cord; and at that time, it should be fed with honey, clarified butter, and gold-leaf. (29)

The rite of nomenclature shall be done unto it, in the tenth or twelfth month, on a day marked by an auspicious star, or by an auspicious phase of the moon, or by a good *Muhurta*. (30)

The name of a Bráhmaṇa shall be a term of blissful import, that of a Kshatriya shall be one denoting strength, that of a Vais'ya shall be one connected with a term denoting wealth, (and) the name of a S'udra shall be a term implying vileness. (31)

The name of a Brâhmaṇa shall be prefixed to "S'arman," that of a Kshatriya shall be coupled with a term denoting protection; the name of a Vais'ya shall be prefixed to a term denoting prosperity, and that of a S'udra shall be a term prefixed to one denoting service. (32)

Of women, the names shall be terms which can be easily pronounced, not of any cruel import, explicit in their meanings, sweet, of auspicious significations, ending in long sounds, and coupled with terms implying bliss or benediction. (33)

In the fourth month* shall be done the rite of showing the child to the sun; in the sixth month. the rite of feeding the child with boiled rice, or according to the custom obtaining in the family. (34)

For virtue, the rite of tousure, in respect of all

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* In the third month according to *Yama*, the name of the rite (*Niscràmanam*) literally means taking the child out of the room.

the twice-born orders, shall be done unto the child in its first or third year,* as ordained by the *S'ruti.* (35)

The rite of initiation with the thread shall be done unto a Brâhmaṇa boy in his eighth year, unto a Kshatriya boy in his eleventh year, and unto a Vais'ya boy in his twelfth year, counted from the day of conception. (36)

Wishing† the energy of Brahma,‡ a Bráhmaṇa (boy) should be initiated with the thread in his fifth year; wishing strength,§ a Kshatriya boy should be so initiated in his sixth year; and wishing wealth, a Vais'ya boy should be initiated with the thread in his eighth year. (37)

The time for initiation with the thread (*Sâvitri*) in respect of a Bráhmaṇa lasts till his sixteenth year;‖ that of a Kshatriya, till his twenty-second year; and that of a Vais'ya, till his twenty-fourth year. (38)

Henceforth (beyond these age-limits) these three twice born ones, not duly initiated with the thread,

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* In the third year the rite of tonsure, or according to the family custom—*A's'vâlayana's Grihya sutram*.

† Though such a desire on the part of the child is impossible, its father is supposed to cherish them in his heart.—*Kulluka.*

‡ *Brahma Varchasam*—The spiritual force or energy which is derived from the study and right understanding of the *Vedas*—*Kulluka*.

§ *Balârthinah*—*i. e.*, strength of kingdom, and that derived from the possession of horses, elephants, etc.

‖ The text has A'-S'odashât; the prefix A' in this instance, according to KULLUKA, has the force of "till the completion (of" the sixteenth year). Others, on the contrary, relying on the opinion of YAMA, "after his fifteenth year, a Brâhmana, not initiated with the thread, becomes degraded," say that, the force of the prefix A' in A'S'odashát is "up to the limit of." We, however, have followed KULLUKA in our translation.

become *Vrâtyas* (of broken vows), and are degraded from the society of the Aryans. (39)

A Bráhmaṇa, even in the time of distress, must not hold any connection with these *Vrâtyas*, not duly expiated according to the regulation, either by marriage, or by (Vedic) study. (40)

The *Brahmachârins* (of the three social orders) shall respectively wear hempen, silken, and woolen cloths, and put on upper sheets (*uttariyas*) respectively made of the skins of the antelope, *Ruru* (a species of deer) and goat.* (41)

The girdle of a Bráhmaṇa (student) shall be made of three strings of *Munjâ* grass, evenly and smoothly tied, that of a Kshatriya shall be made of *Murvâ* fibres tied in the shape of a bow-string, and that of a Vais'ya shall be made of hemp-twists. (42)

In the absence of *Munjâ* grass, etc., the girdles of (Bráhmaṇas, Kshatriyas and Vais'yas) shall be respectively made of the fibres of *Kusa*, *Ashmantaka* and *Valvaja*, consisting of one, three, or five ties (according to the family-custom), each tie being tied with three strings of such fibre-thread. (43)

The holy thread of a Bráhmaṇa shall be made with three strings† of cotton thread, that of a Kshatriya

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* A Bráhmana student shall wear a cloth made of hemp twists and put on an antelope-skin as his upper sheet. A Kshatriya *Brahmachàrin* shall put on a silk-cloth and an upper sheet made of the skin of a *Ruru* deer, and a Vais'ya *Brahmachàrin* shall put on a woolen cloth and an upper sheet made of the goat's skin. —*Kulluka.*

† *Trivit* (*lit.*, thrice rounded) is the term that occurs in the text. But although Manu ordains that the holy thread of a twice born one, whether Bràhmana, Kshatriya or Vais'ya, must consist

with three strings of hempen thread, and that of a Vais'ya with three strings of woolen thread, suspended from the upper (part of the body). (44)

For virtue, a Bráhmaṇa shall carry a staff made of the *Vilva* or the *Palás'a* wood;* a Kshatriya, one made of the *Vata* or the Catechu wood; and a Vais'ya, one made of the *Pilu* or the *Audumvara* wood. (45)

The staff of a Bráhmaṇa (religious student) shall be made of a height so as to reach to the hair of his head, that of a Kshatriya (student) shall of a height so as to reach his forehead, while that of a Vais'ya (student) shall be of a height so as to reach up to the tip of his nose. (46)

The staff shall be straight, whole-barked, not eaten into by worms (*lit.* unulcerated), beautiful to look at, unburnt, and uncreative of terror to any person.† (47)

With such a desirable staff in his hand, and having worshipped the sun and thrice circumambulated the fire, he (a religious student) shall go forth asking for alms, as laid down in the regulation. (48)

The foremost of the twice-born ones (a Bráhmaṇa student), duly initiated with the thread, shall beg alms

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of three strings of thread, yet in practice it is made to consist of nine strings, each three of them being fastened with a knot or *Granthi* on the authority of the *Chhândogya Paris'ishtam*.

DEVALA too says that the holy thread must consist of nine strings (*yajnopavitam kurvita sutrâni nava tantavah*).

* The text has *Vilva* and *Palàsa* staffs. But here only either of these staffs should be carried as stated in the Vasishtha, *Vailva Pàlàs'o và Danda* (a staff either of the *Vilva* or the *Palàs'a* wood). —*Kulluka.*

† *An-udvega-kara Nrinâm*—with which he must not threaten or terrorise any person.—*Kulluka.*

by pronouncing the term "*Bhavat*" in the first part,* a Kshatriya, by uttering it in the middle part, and a Vais'ya, by uttering it at the end, (of his begging formula) (49)

He shall beg alms first of his own mother, or sister, or mother's sister,† or of any other woman, who might not insult him with a refusal: (50)

Having collected so much alms as necessary and undeceitfully made over the same to his preceptor, he shall sip water: and pure in body, he shall eat his meal, sitting with his face towards the east. (51)

He, who eats his meal with his face towards the east, acquires longevity; by eating his meal with his face towards the south, a person acquires fame. He, who eats his meal with his face towards the west, acquires opulence; by eating with his face towards the north, he acquires truthfulness. (52)

Having sipped water, a twice-born one shall eat his meal, each day, self-controlled; having eaten, he shall again sip water and touch the external orifices of his organs‡ with water. (53)

Each day, having worshipped it, and without speaking ill of it, he shall eat his food. Let him rejoice at

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* The formula for a Bráhmana is *Bhaban Vikshàm dehi*, you (be pleased) to give me alms, that for a Kshatriya student is *Vikshàm Bhaban dehi* (alms you be pleased to give), and that for a Vais'ya student is *Vikshám dehi Bhavan*, give me alms, O thou revered one.

† In the absence of his mother, he shall beg of his sister; in the absence of a sister he shall beg of his mother's sister; in the absence of a mother's sister he shall beg of a woman, who might not refuse him the alms,—*Kulluka*

‡ The text has *Khàni*, which means the external orifices of the organs. The mouth, the eyes, the nostrils, and the ducts of the ears are what is here contemplated.—*Kulluká.*

the sight of his entire food (*lit*, boiled-rice and propitiate it, and pray it to be available, each day.* (54)

Food, daily worshipped, gives strength and vitality Unworshipped food destroys both the worlds of its partaker.† (55)

Let him not eat the leaving of any body's (food),‡ nor take a (third) meal during the interval of his morning and evening ones § Let him avoid over-eating. He must not go any where without washing his mouth after eating. (56)

Over-eating brings on ill-health, shortens the duration of life, proves hostile to acts (sacrifices) which lead to heaven, is sinful and condemned by men. Hence, let him avoid over-eating. (57)

Always shall a Brâhmana sip water with the *Brahma-tirtham*, with the *Kâya*, or with the *Daiva-tirtham*, but never with the *Pitri-tirtham*. (58)

The region about the ball of the thumb is called the *Brahma-tirtham*, the *Kaya-tirtham* lies at the root

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* As it is said in the A'DIPURA'NAM, "in as much as it is heard in the *S'ruti* that food is Vishnu himself," let a person, seeking vitality, constantly meditate upon me, worship me, eat me with joy, rejoice at my sight, propitiate me, pray me to be available each day, and renounce, at my sight, his grief from whatsoever cause arisen.

† Both MEDHA'TITHI and GOVINDARA'JA observe that, this worship is daily obligatory like the rites of *Sandhyâ*, and as it is a daily obligatory duty (*Nitya Karma*), its violation entails sin, although its performance does not give any merit. This enumeration of benefits of the worshipped food is a praise of the food, a mere *Arthavâda* and is not here introduced to rouse up the desire of the partaker for securing those fruits or benefits in the manner of a *Kâmya Karma* (act for the fruition of a desire).

‡ Hereby the giving of leavings even to a S'udra is prohibited.

§ For the purposes of the vow of a *Snâtaka*.

of the small finger, the *Daivam-tirtham* lies at the tips of the fingers, and the *Pitri-tirtham* (sacred to the manes) lies between the middle parts of the index and the small fingers (59)

First, let him thrice sip water, and then twice rub his closed lips with the tip of his wet thumb. After that, let him touch his organs, chest,* and head with water. (60)

A person, conversant with virtue, and seeking purification, shall sit in a lonely place, facing towards the east or the north, and constantly do the rite of *A'chamanam* (sipping water) with cool,† frothless water by the aid of the (above-said) *Tirthas*. (61)

[In connection with the rite of *A'chamanam*] a Bráhmaṇa is purified by sipping water, enough to reach down to (the region of) his heart; a Kshatriya, by sipping water enough to moisten his throat; a Vais'ya, by sipping enough water to moisten his mouth; and a S'udra, by sipping a quantity sufficient to moisten his lips and the tip of his tongue. (62)

A twice-born one is said to be *upaviti* (wearing the holy thread in the usual way) when the holy thread or the upper sheet lies suspended from his left shoulder on his right hip, leaving the right arm untouched and (free). Similarly, when the same lies suspended from his left shoulder, he is called *Práchináviti*, when

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* The text has *A'tmánam* which means Self. Self or the soul, according to the Upanishads, is located in the heart; hence it is the practice to touch the chest with water in an act of *A'chamanam*.

† According to *A'pastambha* hot or boiled water may be used by a sick or diseased person.

it hangs round his neck (like a necklace), he is called *Niviti.* (63)*

A torn girdle (*Mekhalá*), antelope-skin (*Ajina*), or holy thread, as well as a broken staff, or ewer should be cast in the water, and a new one should be taken by consecrating it with the *Mantra.* (64)

The rite of *Kes'ânta** should be done unto a Bráhmaṇa in his sixteenth year, unto a Kshatriya in his twenty-second year, and unto a Vais'ya in his twenty-fourth year. (65)

For the purification of their persons, these rites, excepting that of initiation with the thread, shall be done unto women, in due time and in due order, without any *Vaidic Mantras.* (66)

The sacrament of marriage is to a female, what initiation with the thread is to a male. The service of the husband is to the wife, what his residence in the preceptor's house, as a religious student, is to the husband; the household duty is to a woman, what the making of burnt offerings is to a man. (67)

Thus is described the regulation of initiation with the thread in respect of the twice-born ones, the sacred initiation which is as a second birth unto them. Now hear me describe the acts and duties (*Karma-Yoga*) which are obligatory on them, after initiation. (68)

Having initiated a pupil, let the preceptor teach him the rules of purification and good conduct, as well as the mode of doing burnt offerings and *Sandhyás*, (69)

For the end of studying the *Vedas*, let a student, self-controlled, clad in a light garment, and looking

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* This stanza is but a paraphrase of the opinion of *Gobhila* on the subject.

towards the north,* do the rite of *A'chamanam*, and unite his palms in the manner of a *Brahmánjali*,† after which, lessons shall be given to him. (70)

At the commencement and at the close of his *Vedic* study, a student shall catch hold of the feet of his preceptor. He shall read with the palms of his hands united. This is called *Brahmánjali* (the united palms of Brahma or *Vedic* study.) (71)

With his arms parallelly outstretched, he shall make obeisance unto his preceptor, by touching his (preceptor's) right-foot with the right, and his left-foot with the left hand of his own.‡ (72)

Let the preceptor, free from laziness, address his pupil, at the time of teaching, as "O, do you read now," and end his (day's) lesson by saying, "let there be a stop here." (73)

Let a Bráhmana utter *Pranava* at the commencement and at the end of his study. *Pranava*, not uttered at the commencement, leads to the destruction of the reading; not pronounced at the close, it kills the remembrance of the studied subject. (74)

Seated on a (mattress) of *Kus'a* grass, with their tops directed towards the east, and purified by taking hold of the *Kus'a* blades in his hands, let him purify

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* On his right hand side the pupil, looking towards the east or the north.—*Gautama.*

† *Brahmánjali* :—Drawing up the hands a little in a flexed posture and then by uniting the palms—this is called *Brahmánjali*.—*Kulluka.*

‡ Laying the palms of his outstretched hands on their back on the ground, let him catch hold of his preceptor's right foot with his right hand and his left foot with his left hand.—*Paithanemi.*

himself by practising three *Prânâyâmas*,* after which he shall become competent to utter the *Pranava*. (75)

Akâra (A), *Ukâra* (U) and *Makâra* (M), (the component letters of the *Mantra*, *Om*), *Prajâpati*, (the creator of the universe), milched from the three *Vedas*, together with the (*Vyâhriti Mantras*) *Bhurbhuvah* and *Svah* † (76)

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* *Prànàyàma*—Regulation of the breath in a particular manner. He shall purify his body by three *Prànàyàmas*, consisting of fifteen *Màtràs* (*i. e.*, lasting for a time necessary to utter fifteen short vowels).—*Gautama*.

† We find both in the *Upanishads* and the *Puranas* that, this material, phenomenal universe, with its life and living inmates, has evolved out of the eternal "*Om*," the exponent of vibrations of the primordial ether. The inspired rhapsodists of the *Rik Veda* chant that there is only one substance in the world, and the *Tàntrikas* and *Tattvavâdins* (knowers of *Tattvas*) aver that, the different forms of matter have originated from that one substance through the variations of atomic vibrations, or to express it in their own terms, through the action of the different Matrix sounds (*Màtrikà Varnas*). Sound is the first expression of a thought or idea, and therefore the Matrix sounds were the first realisation of the idea of universal evolution.

Now the component sounds of "Om" (A+U+M) represent all the sounds, both vowel and consonant, of the Sanskrit Alphabet, and hence they are the matrix sounds or vibrations that ushered into being all forms of existence. A (अ) is the first vowel sound as well as the first letter of the Alphabet, and U (उ) is the middle vowel sound; or in other words, the rest of the vowel sounds are but the modifications of A (अ) and U (उ). M (म) is the last consonant sound, the last letter of the five *Vargas* or groups of principal consonants, the remaining consonants being only auxiliary or intermediate sounds (*Antusthas* and *Ayogavàhas*). Thus we see that the components of Om represent the three whole gamuts of existence the *Vyâhritis*, or the *Bhur bhuva* and *Svah* (the spheres of being, becoming and Self). *Prajàpati* milched this Om, with the three *Vyàhritis*, from the three *Vedas*, *i.e*, he

Prajâpati, the inmate of the supreme sphere, recovered each (of the three feet of the) *Gâyatri*, consisting of the *Riks*, running as *Tad*, etc.), from the three *Vedas*. (77)

The *Veda*-knowing Bráhmaṇa, who mutters this three-footed *(Tripâda) Gâyatri*, preceded by the *Pranava** and the *Vyàhriti Mantras*, at meetings of the day and night, becomes associated with (obtains) the merit of reading the entire *Vedas*. (78)

A twice-born one, who mutters these three Riks a thousand times, each day, is able to cast off all sin within a month, as a snake casts off its slough. 79)

A Bráhmana, Kshatriya, or a Vais'ya, who becomes dissociated with this *Rich* (*Gâyatri*), or deviates from performing his religious duties in proper times, is condemned by the virtuous. (80)

The three great eternal *Vyáhritis*, appended to the *Omkâra*, and the three-footed *Gâyatri* form the mouth of *Brahma*.‡ (81).

He, who unremittingly mutters these *Mantras* for three years in succession, attains to the Supreme Brahma, becoming all-coursing like the air, and unaffected and all-embracing like the universal expanse of ether. 82)

The single-lettered (*Mantra*, *Om*) is the Supreme

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recovered this knowledge of the eternal economy of things from the three *Vedas*, the repository of eternal knowledge.

* *Pranava* is same as the "*Om* or *Omkàra*."

† *Vyàhritis*, the three *Vyàhritis*, such as, the *Bhûh*, *Bhuvah* and *Svah*.

‡ Bráhmaṇa-mukham (*lit.* mouth of Brahma), KULLUKA explains it by "the chief means of attaining to *Brahma*, or the mouth of the *Vedas*, *i. e*, to be muttered before commencing the study of the *Vedas*.

Brahma, *Prànàyamas** are the highest austerity, there is nothing greater than the *Sâvitri* (*Gâyatri*) *Mantra*, and truthfulness is greater than silence. (83)

All the *Vaidic* rites such as, the *Japas*, *Homas*, etc., do perish in time;† but eternal (*lit*. decayless) is the *Pranava*, since *Pranava* is identical with *Brahma Prajàpati*. (84)

A *Japa-yajna* (muttering of a *Mantra*) is ten times more meritorious than a *Vidhi-yajna* (Ritualistic sacrifice). The muttering of a *Mantra* in a low or inaudible tone (*Upâms'u Japa*) is a hundred times, and a *Mànasa Japa* (mental repetition of a *Mantra*) is a thousand times as much meritorious. (85)

The four *Pâka-yajnas*,‡ if added to the *Vidhi-yajnas*,§ cannot count a sixteenth part of a *Japa-yajna* in respect of merit. (86)

Undoubtedly by means of *Japa* alone, a Bráhmaṇa achieves success (becomes liberated), no matter whether he performs any other *Vaidic* sacrifice or not; since a Brahmana is said to be a friend‖ of *Brahma*. (87)

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* *Dharanidhara* reads the text as *Ekàkshara-param Brahma, Prànàyàma-param Tapah*, meaning *Brahma* is symbolised by the single lettered *Mantra* (*Om*). *Tapas* essentially consists in practising *Prànàyamas*. We have adopted KULLUKA's reading who has followed MEDHA'TITHI

† Perish after their fruits are exhausted:—*Kulluka*.

‡ The four *Pàka-yajnas* (*lit*, sacrifices in which rice is cooked) other than the one known as the *Brahma yajna* (study of the *Vedas*) are the *Vais'vadevas*, *Homas*, *Vali-karmas*, daily *Sr'àddhas* and *Atithi-puja* (hospitality to *Atithis*).

§ Such as *Darsa-Paurnamàsi* and the like sacrifices —*Kulluka*.

‖ The text has *Maitro Bràhmana Uchyate*—KULLUKA explains it by *Brahmanah Sambandhi* related to *Brahma i*, *e*., he is merged in the supreme self, as narrated in the *A'gamas*.

The senses, spontaneously running towards their attractive objects of gratification, the erudite one shall control, as a charioteer controls his (harnessed) horses (88)

Of the eleven senses, enumerated by the sages of yore, I shall discourse on each of them in detail and in due order. (89)

The ears, the skin, the eyes, the tongue, the nose which is the fifth, the anus, the reproductive organ, the hands, the legs, and the speech which is the tenth, (these are the ten senses). (90)

The first five, in due succession, commencing with the ears, are called the cognitive senses (*Buddhindriyáni*), the (second) five, commencing with the anus, are called the operative senses (*Karmendriyáni.*) (91)

The mind is known as the eleventh (sense), which partakes of the nature of both the cognitive and the operative senses, and by conquering which, one is enabled to conquer the (other) ten (senses) (92)

(A person), through the contact of his senses (sense organs) with their objects of gratification, undoubtedly acquires sin.* Hence, by controlling them, one achieves success (obtains liberation.) (93)

Never is desire extinguished by enjoying the objects of desire; like the fire fed with libations, of clarified butter, it doubly burns up.† (94)

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* Compare *S'ankara's* commentary on the *Brihad A'ranyaka. Upanishad* Ch. I. Bráhmana III. (Udgithá). For by contact, which is their connection with the special work, which they well performed, they were allied with the sin of the demons.

† Compare the saying of *Yayáti* in the *Vishnu-purânam.* Food grain, gold, animals, and women that exist in this world, desire even in respect of a single one of these objects of enjoyment is never satiated, hence let a man renounce inordinate desire. With

Of one who has obtained all the objects of his desire and the other who has renounced all the objects of desire, the man of renunciation is superior to him of enjoyment. (95)

These senses, attached to their respective objects, cannot be so effectively controlled by means of inanition (*i.e.*, by withholding them from their objects) as by the cultivation of knowledge.* (96)

The study of the (*Vedas*), renunciation, the performance of religious sacrifices, self-control and devotional austerities, made by him, O Brâhmaṇa, who is wicked at heart, can never be successful.† (97)

The man, who, having heard, touched, seen, eaten or smelled anything (whether good or bad), does not feel pleasure or pain, is said to have conquered his senses. (98)

Of all the senses (of a man), if only one sense manages to leak out, thereby all his wisdom leaks out, like the water of a water-bladder (through its only outlet.) (99)

Having controlled the concourse of (the external) sense organs and having subdued the mind, let him work out all his ends, averting the pain of the body by means of *Yoga*. (100)

During the morning *Sandhyá*, he (the votary) shall

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the mind attached to objects of the senses, I have lived a thousand years complete, still my thirst does not abate—*Vishnu Puranam.*

* *Jnánena* :—by constantly thinking of the unstable character of prosperity, the transitoriness of human life, and the obnoxous nature of the human body which is a bag of bones and muscles, etc —*Kulluka.*

† The text has *Dushta-bhàvasya*, which literally means of a man of bad or sullied feelings and ideas. KULLUKA explains it as whose mind is tainted by the object of the senses.

mutter the *Sávitri* (*Mantra*), standing, until the sun is seen (on the horizon). During the evening *Sandhyá* he shall mutter the *Mantra*, in a sitting posture, until the stars do appear (in the heaven).* (101)

By muttering the *Mantra* in a standing position during the rite of morning *Sandhyá*, one is absolved of the sin accumulated in the night. By muttering it in a sitting posture in the evening,† one is absolved of the sin acquired during the day.‡ (102)

He, who does not stand by his morning *Sandhyá*, nor worships in the evening, shall be disqualified from performing all Brahmanic rites, like unto a S'udra. (103)

Incapable of reading a large portion of the *Vedas*, he, conforming to the regulation of daily reading the *Vedas*, shall mutter, self-controlled, and with undivided attention, the *Sávitri Mantra*, coupled with the *Vyáhritis*, on the shore of a river or pool in a lonely forest. (104)

There is no prohibition in respect of reading the allied branches of the *Vedic* study (such as, the Prosody, Grammar, rules of pronounciation, etc.,) or in respect of the *Homa Mantras*, or in respect of that portion of the *Veda* which should be read each day (*i.e.*, the *Sandhyá Mantras*), during the period in which the study of the *Vedas* is ordinarily interdicted (105).

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* MEDHA'TITHI gives prominence to the postures taken by the votary during the performance of the *Sandhyà* prayer as the primary factor in imparting merit :

† *Sandhyà*. according to *Yàjna-Valkya*, lasts for a *Mahurta*. (forty-eight minutes) at either meeting of the day and the night.

‡ Compare *Yàjna-Valkya* ; the sin unknowingly committed by a man, either in the day or night, is expiated by thrice performing *Sandhyà*, each day.

This prohibition does not extend to the daily rites of (*Japas*, *Homas*, etc.), in asmuch as they are called the *Brahma Satram** (the sacrifice of Brahma); the offering of *Vaidic* recitation, made during the continuance of the period of non-study, which is symbolised by the *Mantra*, *Vashat*,† produces auspicious fruits. (106)

Unto him, who, pure and self-controlled, studies the *Vedas*, according to the regulation, continuously for a year, (the study) sheds, milk, milk-curd, clarified butter and honey,‡ each day. (107)

A *Vaidic* student (*Brahmacharin*), until he returns to his father's house, shall kindle the fire at morning and evening, beg alms, lie on the bare ground, and do what is conducive to the good of his preceptor,† each day. (108)

The son of the preceptor, one who is devoted to service, a virtuous person, one who is pure, a relation, one who is capable of comprehending the (meaning of the *Vedas*), an honest youth, a son, and a paying student, these ten are fit to be taught. (109)

Without being asked, one must not speak anything

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* KULLUKA amplifies the term *Brahma Satram* as *Brahma* (Veda) *eva Satram*, *i. e*, the sacrifice of *Brahma*, the preposition "of" having an appositive sense in this instance.

† *Vashat* is the term that is uttered at the close of a *Vaidic* lesson. Hence the term is here figuratively used for the suspense of *Vedic* study, or in other words it is here used to denote the period during which the study of the *Vedas* is forbidden.

‡ The text has *Payo-dadhi-ghritam Madhu* (milk, curd, clarified butter and honey) which, according to the technicalities of the *Hindu Sastra*, means the satisfaction of the gods and the manes. Compare *Yajna-valkya*, the twice-born one, who reads the *Rig-Veda*. every day, is said to satisfy the gods with milk and honey, and the manes with honey and clarified butter.

to any person,* nor should he speak if any question is put to him without decorum. In such cases, the intelligent one shall behave like a dumb person.* (110)

He, who puts an improper question, or he who answers an improper one, either of them meets his doom, or incurs the enmity of the either. (111)

Where there is no virtue or gain, or where there is no prospect of a counter-balancing service, there knowledge should not be imparted, like a good seed in a barren soil. (112)

Even in the absence of a means of livelihood, rather let a *Vedic* preceptor die with his knowledge than impart it to an unworthy recipient (pupil) (113)

The presiding deity of knowledge† came to a Bráhmaṇa and said, "preserve me, I am thy highest treasure. Do not impart me to a malicious person, thereby my potency will be kept unimpugned.† (114)

To him, whom thou shalt know to be pure, perfectly continent, and free from the follies of the world, to that Bráhmana, to that custodian of the treasure of knowledge, shalt thou impart me." (115)

He, who acquires the knowledge of the *Vedas* (lessons in the *Vedas*) from a studying pupil, or from a teaching preceptor, without his permission, stands guilty of the theft of Brahma and goes to hell for his crime. (116)

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* The text has *Jadavat*, which literally means like a fool or an idiot. KULLUKA explains it by *Muka-iva*, like a dumb person.

† The text has *vidyá*, the presiding goddess of knowledge. Compare Vaistha Ch II. vs 2—5.

Him, from whom one has acquired any secular, *Vaidic*, or spiritual knowledge,* he shall reverentially accost without waiting to be first spoken to. (117)

A Bràhmaṇa, who, knowing only the *Gáyatri Mantra*, conforms to the rules of conduct as laid down in the Ordinance, is superior to a Bràhmaṇa, who, although well-versed in the three *Vedas*, eats forbidden food and sells things which ought not to be sold.† (118)

He, who sits on a bed or a cushion on which his preceptor (or superior) is used to sit, shall find no good (prosperity) in this world. Happening to sit on a bed or cushion (at the time), he shall stand up, leaving his bed or cushion, and accost his preceptor at his advent. (119)

At the advent of an old man, old in years and wisdom), the vital airs of a youth heave up and attempt to leap over to him; they are restored to their normal condition by his rising up from his seat and duly welcoming him in. (120)

The duration of life, fame, and bodily strength, these four (things) of him, who sits in the assembly of the old‡ and serves them faithfully, each day, are found to increase. (121)

Having accosted an elderly person, a Bràhmaṇa,

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* A spiritual teacher is more venerable than a *Vaidic* preceptor, and a *Vaidic* preceptor is more venerable than an imparter of secular knowledge.—*Kulluka.*

† The text has *Sarvás'i* and *Sarva-Vikrayi* which literally means eater of all kinds of food and seller of all articles of sale. KULLUKA explains it by *Nishiddha-bhojana-s'ila* and *Pratishiddha Vikretá* which we have adpoted in our translation.

‡ In the assembly of preceptors or superiors —*Kulluka.*

after the accosting, shall enumerate his own name as, I am that so and so who accost you.* (122)

If the person, accosted, chances not to know Sanskrit (the usual language of accosting), then the accoster shall address him as, I am so and so; likewise ladies in general should be thus accosted. (123)

At the time of accosting one shall utter the term "Bho" (O) at the end of his name, inasmuch as that term, in common with the name of a person, signifies the fact of addressing. (124)

A Brâhmaṇa accoster shall be re-accosted as, "be long-lived, O you, handsome-looking one," and the last vowel sound of his name, in the event of its ending in a vowel sound, shall be pronounced in a *Pluta* voice.† (125)

A Bráhmaṇa, who, having been accosted, does not know how to return it (*i.e.*, does not know the formula of re-accosting), shall not be accosted at all by the erudite. He is like unto a S'udra. (126)

In meeting a Bráhmaṇa, his spiritual good will be the first thing that shall be enquired; similarly, the worldly peace of a Kshatriya, the opulence of a Vais'ya, and

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* Both Medhátithi and GOVINDARAJA hold that, the accoster shall couple his own name with the term of accosting or welcome.

Let him accost (a superior) by mentioning his own name as, I am so and so that accost you.—*Gautama.*

O, I am that so and so, let him thus mention his own name.—*Sámkhyáyana.*

† The final vowel of the name of a Brahmana (*As'udra*), or if it does not terminate in a vowel sound, the one immediately preceding the last letter of the name should be uttered in a thrice prolated or protracted manner at the time of addressing or accosting a Brahmana (*Teh pluta Udàtta-Pànini*).

the good health* of a S'udra are the things that shall be asked after the first meeting. (127)

A virtuous man shall not address a person, engaged in celebrating a sacrifice, although his younger in years, by his own name. He shall address him as, "Bho" (O), "Bhabat" (revered one), etc. (128)

One shall address another man's wife, not related to him by marriage, as Bhabati (revered lady), etc., he shall address his younger sister as, O thou fortunate one (*Subhage*). (129)

One shall stand up in the presence of one's uncles, father-in-law, maternal uncles, priests *(Rittviks)* and preceptors, although younger than him in years, and welcome them as, I am that so and so, etc., (that accost you). (130)

A mother's sister, the wife of a maternal uncle, or a father's sister shall be revered as the wife of a *Guru*. All these are equally venerable as the preceptor's wife. (131)

One shall accost a wife of his elder brother, belonging to his own caste, by clasping her feet, on returning from a distant country; one shall accost his aunt and mother-in-law by clasping their feet. (132)

One shall behave unto his elder sister, mother's sister, or father's sister as his own mother; but his mother is the most venerable of them all. (133)

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* A'PASTAMVA says that these forms of addressing may be used in accosting one's junior or equal in age. GOVINDARAJA says that, in as much as these terms (*Kshema*, etc.) are synonymous, what is contemplated here is that, these different terms should be used in accosting persons of different castes.

Among inmates of the same village or town, persons* younger than one another even by ten years are equal; among professional dancers and musicians, persons younger than one another even by five years are equal. Among Bráhmaṇas well-versed in the *Vedas*, even three years' youngers shall be treated as equals. Among blood-relations it is only a small desparity of age that makes one entitled to respect and veneration. (134

A Bráhmana, ten years old, and a Kshatriya of a hundred years of age, shall be considered as a father and a son; the Brâhmana shall be treated as the father of the Kshatriya. (135)

Wealth (honestly acquired) friends (relations), age, work, and erudition (knowledge) which forms the fifth, these are the sources of honour, each succeeding one being more honourable than the one preceding it in the (order of enumeration.) (136)

Among members of the three castes, he, who has the best of the five abovesaid qualifications, is entitled to the highest honour. Even a S'udra of ninety years complete† shall be respected by the twice-born ones. (137)

[On the road] one must give way to a carter, to a man of more than ninety years of age, to a sick folk,

* An educated man living in the same town or village with an illeterate person, older than him even by ten years, shall not show any special marks of respect to him for his years, as he is bound to do to an equally uneducated fellow citizen of his, older than him by more than ten years.—*Kulluka.*

† The text has *Das'amimgatah* which literally means" in his nineties." *Kulluka.*

to a carrier of weights, to a woman, to a *Snátaka*,* to the king, and to a bridegroom.† (138)

When all these meet together (on the road), greatest preference shall be shown to the king and the *Snâtaka*. Of a king and a *Snâtaka*, the first shall give way (show respect) to the last. (139)

A Bráhmaṇa, who having initiated a pupil with the thread teaches him the *Vedas* with all its mysteries‡ and ceremonials, is said to be an *A'châryaya* unto that pupil. (140)

He, who, in consideration of fees, teaches a portion of the *Vedas* and any of the *Vedángas* (allied branches of *Vaidic* study) to a pupul, is said to be the *Upâdhyâya* of the latter. (141)

He, who does the (consecrating) rites of *Nisheka* etc., unto a child according to the ordinance, and maintains him with food (and raiment), is said to be his Guru (father). (142)

A Bráhmana, who, being appointed by another, does for him the religious sacrifices, called the *Agnyâdheyam*§

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* The text has *Snàtaka*, which means a Bráhmana religious student returning from his preceptor's house after finishing his student's career.

† *Vara* here means a bridgroom on his way to, or from the bride's house before, or after the marriage is formally solemnized —*Kul'uka*.

‡ The text has *Sakalpam Sarahaṣyamcha*. *Kalpa* means the branch of *Vaidic* literature which deals with ceremonials and the celebration of religious sacrifices. *Rahasyam* (lit mysteries) is the transcendental truths inculcated in the Upanishads.—*Kulluka*.

§ The rite of first kindling the sacred fire in which oblations, or libations of melted butter are fit to be offered—*Kulluka*.

Pâka-yajna, Agni-Stoma, etc., is said to be his *Rittvik* (priest).* (143)

He, who fills the ears of a person with the eternal truths of the *Vaidic Mantras,* is said to be his father and mother; against him he shall not rebel. (144)

An *A'chàryaya* excels ten *Upàdhyàyas,* a father excels a hundred *A'châryayas,* and a mother excels a thousand fathers, in respect of veneration.† (145)

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* A *Rittvik,* otherwise devoid of the qualifications of a *Brahmachàrin* (such as the vow of continence, etc.) should be revered as a *Brahmachàrin—Kulluka.*

† An A'cháryaya is more venerable than ten Upâdhyâyas; a father is more venerable than a hundred A'châryayas, and a mother is more venerable than a thousand fathers.—*Kulluka.*

It is held by certain western Scholars that, the sentiment expressed in this couplet dates from the time when the sanctity and obligations of marriage, as a social institution, were but very partially observed and discharged by men, or when but a very crude form of marriage was adopted in society. After the days of promiscuity, the first attempt at forming a domestic economy must necessarily be a (government by the mother). The mother was the queen, the protectrix, the food-earning agent in the first house of man. In the days of promiscuous intercourse the mothers of men, like the mothers of beasts, had to take the sole care of the child; and hence with the arduous nature of the maternal duties there arose the sense of the child's obligation to its mother. In that stage of society it was natural for the primitive man to look upon his father as a mere progenitor whom perhaps he had very little chance of seeing in his life, and to consider the mother as a thousand times more necessary and valuable for the rearing of his life, from the days of his helpless infancy to those of his resourceful adolescence. But the *Tàntriks,* on the other hand, relying solely on their admirable embryology hold that, the function of the paternal element is only to call the life force latent in the impregnated ovum into being, and that the maternal element is the real manufacturer of life. Beyond this evoking of life

Of one's own progenitor and imparter (teacher) of the *Vedas*, he, who teaches him the *Vedas*, is superior to his progenitor, since the birth of a Bráhmaṇa through the *Vedas* is his eternal existence both in this world and the next. (146)

The birth of a man through the lustful meeting of his parents in his mother's womb is the birth which he has in common with the beasts. (147)

The birth, which the *A'châryaya*, well-conversant with the *Vedas*, procreates for him through the *Sàvitri* initiation, according to the Regulation, is his real, decayless, immortal birth (*i.e.*, birth in immortality). (148

Him, who benefits a man by imparting to him a lesser or greater amouut of *Vaidic* knowledge, let that man revere as his preceptor (*Guru*), on account of imparting that much knowledge of the *Vedas*. (149)

A Bráhmaṇa, who, although of a tender age, causes the initiation of an old man in the *Vedas*, and teaches him his religious duties (by explaining their true import), him such an old man is in duty bound to venerate as his own father. (150)

Even the infant son of Angirâ, whose vision extended far into the depths of the unseen mysteries,* taught his own fathers† and used to address them as sons. (151)

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force in the ovum the paternal element is perfectly inoperative and hence they decree that a mother is a thousand times more venerable than a father.

* The text has *Kavi*. *Sáyana* explains it in his renowned *Scholia* to the *Rigveda* by *Krànta-darshi* "of a far-reaching vision."

† The text has *Pitrin*, *Kulluka* explains by *Pitrivyàn*, *Pitrivya putràn*, paternal uncles and sons of paternal uncles.

Having been thus addressed by A'ngirasa, they, mad with rage, demanded its reason of the Devas, and the assembled Devas said unto them, "the boy has not spoken indecorum." (152)

An ignoramus* is veritably a boy, the imparter of the *Mantras*† is like unto a father, for since the ancient time it has been the practice to a call an ignoramus a boy and an imparter of the *Mantras* a father. (153)

Neither by years (age) nor by grey hairs, neither by wealth nor by friends (relations) does one become great. The Rishis made a compact of yore that, "he of us who will study the entire *Veda* with the allied branches of study‡ will be called great. (154)

(Elderliness) among the Bráhmaṇas is according to knowledge, that among the Kshatriyas is proportionate to prowess, that among the Vais'yas is proportionate to wealth,§ and that among the S'udras is proportionate to age (*lit* date of birth.) (155)

Grey hairs do not make an old man; a young man, who has studied, the Devas designate him as really old. (156)

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* The text has *Ajna*, which literally means "an ignoramus". Kulluka explains it by "one ignorant of the *Vedas*.'

† *Mantrada* is the term that occurs in the text, its literal meaning being the imparter of the *Mantra*. *Kulluka* explains it by teacher of the *Vedas*.

* The text has *Anuchànah*. *Kulluka* explains it by *Sànga Vedàdheyatà*, the reader of all the *Vedas* with the allied branches of knowledge, such as the prosody, grammar, rules of ceremonials, rules of pronounciation, astronomy and *Mimànsa* (exigetic dissertations on the Vedas)

§ The text has *Dhana-dhanyatah i.e.* according to one's possession of food grains, animals etc.

Like unto a wooden elephant or a leathern deer, a Bráhmaṇa, who has not studied, bears only the name of a Bráhmaṇa. (157)

As a eunuch is (sexually) fruitless (unsuccessful) in respect of a woman, as (sexually) fruitless is the meeting of two cows, as fruitless is the gift to an ignoramus,* so fruitless (is the life of a) Bráhmaṇa who has not studied the *Riks* (*i.e.*, the *Vedas*). (158)

The good of creatures should be effected with kind and sympathetic means;† desiring virtue, one shall use sweet and gentle words under the circumstances. (159)

He, whose speech and mind are always pure‡ and fully restrained,§ derives all the benefits enumerated in the *Vedánta*.|| (160)

Persecuted or oppressed, one must not hurt the feelings of others. Let him wish or do no injury to any body. Let him not use a harsh word, that bars the gate of heaven, to any body. (161)

Let a Bráhmaṇa shun worldly honours, like a poison,

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* The text has *Ajna* which means an ignorant person; certain commentators explain it by "a mad person."

† The text has *Bhutánám* * * *S'reyo'nus'ásanam*, the literal rendering of which has been given above. KULLUKA explains *Bhutánám* by "*S'iskyánám* (of pupils)," and *S'reyo*, by "instruction," the whole meaning, according to him, is that instructions should be given with the help of compassionate means.

‡ The text has *S'uddhi* (pure). KULLUKA explains it as speech, unsullied by untruthfulness, and mind, free from desire, aversion, hatred, etc.

§ The text has *Samyag-gupte*, KULLUKA explains it as mind restrained from walking in forbidden paths.

|| *Vedántopagatam phalam. i e*, lordliness of the universe, and emancipation of Self, etc., described in the *Vedánta*, as the result of practising its tenets.

throughout his life. Desiring immortality, let him court humiliation all through his days. (162)

He, who habituates himself to bear humiliation, happily sleeps, happily wakes (from sleep) and travels in the path of duty.* The humiliator suffers a double death.† (163)

Let a duly initiated Brāhmaṇa, by dint of gradual practice, acquire, while residing in the house of his preceptor, this *Tapas* (penitential austerity), which would enable him to fully comprehend the import of the *Vedas*.‡ (164)

By means of special austerities and various (other) vows practised according to the Regulation, a twice-born one (Bráhmaṇa) shall master all the *Vedas* with

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* The discomfiture, which a man suffers for having had to bear with humiliations, ceases to torment the person, who, from his very childhood, learns to look upon honour and dishonour with equal indifference, and thus robs humiliation of its sting. In the armoury of the petty vexations of life there is no dart keen enough to hurt him under his mail of healthy contempt for littleness. There is nothing in this world to disturb his night's repose, or to cloud the gladness of life which returns to him, each day, with the morning song and sunshine. With his head touching the stars in the conscious glory of a larger manhood, he treads triumphant in the path of duty, without casting a look at the shady by-paths of life, or lending his ears to the siren-songs of pleasure. The glory of this world, at its best worth, is but a mist, a vapour, and the commercial success of life may, in reality, be the very opposite of success.

† The text has *Vinas'yati*, KULLUKA explains it by "doubly dies out of self-reproach."

‡ The text has *Brahmàdhigamikam tapah* which may also mean penitential austerity that enables one to attain to *Brahma*. KULLUKA has explained *Brahma* by *Veda*, and we have adopted KULLUKA's interpretation.

their *Rahasyas* (*i.e.*, the mystic transcendentalism as inculcated in the *Upanishads*). (165)

Let the foremost of the twice-born ones (Bráhmaṇas) constantly commit the *Vedas* to memory, inasmuch as the study (recitation) of the *Vedas* is said to be the highest *Tapasyá** for a Bráhmaṇa. (166)

Even he, who indulges in such articles of luxury as, the garland of flowers, etc., by studying the *Vedas*, each day, according to his might, acquires such an efficiency in *Tapas* that its (energy) surcharges his whole body from the tips of his finger-nails to the crown of his head. (167)

A Bráhmaṇa, who not having studied the *Vedas*, tries to acquire other forms of (secular) learning,† is degraded to the status of a S'udra with all his progeny, even in his life-time. (168)

The first birth of a Bráhmaṇa is in the womb of his mother, his second birth is through his initiation with the holy thread, and his third birth lies through his initiation in the *Vaidic* sacrifices (*Jyotishtoma*, etc.) as ordained by the *S'ruti*.‡ (169)

In respect of the birth of a Bráhmaṇa in *Brahma*, of which the wearing of the holy girdle (*Mekhala*) is the symbol, the *Sávitri* (*Gáyatri Mantra*) is his mother and the preceptor (*A'cháryaya*) is his father. (170)

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* *Tapas* means austerity with communion with the supreme Self.

† The text has *Anyatra Kurute S'ramam*. KULLUKA explains it by "forms of learning other than the *Smriti* and *Vedángas*." Compare *Sankha*, "Before the studying the *Vedas*, let him not study any other subject of study."

‡ Which the priests (*Rittviks*) perform to make him competent for the celebration of the *Vaidic* sacrifices, to make him initiated in the sacrifice; through that he takes birth again.—*S'ruti*.

Before his initiation with the thread, a Bráhmaṇa is not competent to perform any kind of religious rites;* hence, for the fact that, the *A'cháryaya* imparts to him the knowledge of the *Vedas*, the *A'chârayaya* is his called father. (171)

A Bráhmaṇa, until he is again born in the *Vedas*, continues like unto a S'udra. Let him not utter any *Vaidic Mantras* except those of the *S'râddha*,† before his initiation with the thread. (172)

To a Brâhmaṇa, duly initiated with the thread, shall be given instructions, regarding the practice of vows,‡ gradually and in conformity with the Regulation; he shall be made to get by heart the (different portions§ of the) *Vedas*. (173)

The kinds of skin, thread, staff and girdle, which have been ordained for a (*Brahmachârin*) at the time of initiation with the thread, shall be likewise used by him in connection with practising a vow.|| (174)

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* The text has *Karma*, KULLUKA explains it by *Srauta* or *S'màrta Karma*, *i. e.*, acts enjoined to be performed in the *S'ruti* (*Vedas*) and *Smriti*.

† *Svadhà* is the term that occurs in the text. *Svadhà* is the word which is uttered at the time of offering oblations to the manes. Here it figuratively stands for the *S'ràddha Mantras*. KULLUKA explains it by "*Mantras* which are recited during the celebration of a first (*Nava*) *S'raddha* ceremony."

‡ The text has *Vratàdes'àn*, KULLUKA explains it by "commandments to practise the vows which he promised to undertake at the time of initiation, *viz.*, I will collect fuel for the sacrificial fire, I will not sleep in the day, etc.

§ *Brahmana*, the successive portions of the *Vedas* such as, the *Mantra Bràhmanas*, etc.—*Kulluka*.

|| Such as the penances of *Govarta*, *Chàndràyanam*, etc.

A *Brahmachárin*, while residing with his preceptor, shall control his senses and observe these rules of conduct for the augmentation of his psychic power. (175)

Let him be pure, let him bathe each day,* propitiate the gods and manes with libations of water, worship the deities, and cast sacrificial twigs (*Samidh*) in the fire, each morning and evening. (176)

Let him forswear the use of honey, meat, scents, garlands of flowers, and articles of sweet taste which acquire an acid flavour when stale. Let him refrain from visiting women and killing animals. (177)

Let him forswear the use of anointments (unguents), collyriums, shoes, and umbrella; let him renounce lust, anger, greed, dancing, singing and music: (178)

Gambling with dice, idle gossips, scandal, falsehood, embracing, and casting lustful eyes on females, and doing injury to others. (179)

He must sleep always alone, and let him not cast his seed (by any unnatural means.) A lustful casting of seed kills one's vow. (180)

A Bráhmaṇa religious student, who has unintentionally spent himself in sleep, shall bathe and worship the sun and thrice mutter the *Rik* running as *Punarmám*. (181)

He shall fetch pitchers-ful of water, flowers, cowdung, clay and *Kus'a* grass asmuch as his preceptor might require, and beg alms, every day. (182)

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* Morning and evening, let him bathe each day.—*Vishnu.*

Though daily baths are forbidden by *Gautama* in respect of *Brahmachàrins*, this prohibition extends only to wanton bathing, as *Baudhàyana* expresses it. Let him not bathe (many times) out of a spirit of bravado.—*Baudhàyana.*

Of house-holders, who celebrate the *Vaidic* sacrifices and complacently perform the duties peculiar to their order, a *Brahmachârin*, pure in body and spirit, shall beg alms, each day. (183)

He shall not beg alms of his precentor's family, nor of his cognates and relations. In the absence of any other house-holder, he shall beg alms, leaving each preceding one of these persons. (184)

In the absence of (fit persons of whom the *Vedas* gives a *Brahmachârin* the sanction to beg alms), let him, silent and self-controlled, beg alms of the whole village (*i. e.*, of all the four castes) without repeating the proper formula of begging. (185)

Let him collect fuels (*Samid*) for the sacrificial fire from a distant forest* and place them in the open; with them he must punctually offer the burnt offerings, morning and evening, each day. (186)

In health, if a *Brahmachârin* fails to beg alms, or to kindle the sacrificial fire with the fuel of *Samid* twigs, for seven days in succession, he must do the penance of an *Avakirni* (of broken vow). (187)

A *Brahmachârin*, having been invited to a repast given in connection with a *S'râddha* offered to the deities, may take to his satisfaction (articles of food) which do not soil the vow, of a vowist;† invited to a repast in connection with a *S'râddha* offered to the manes, he may take to his satisfaction such food, which

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* The dry twigs of trees which have been mentioned in the *Vedas* as holy and fit to be used with the burnt offerings. They should be collected from a distance as it is evident from the use of the term *Durât* in the text.

† The text has *Vratabat*, *i. e*, all articles of food excepting meat, honey, etc, *Madhu Mâmsa-Varjam* —*Kulluka*.

a *Rishi* may eat* without impugnity, even if without incurring the sin of eating the food given by one and the same person; thereby his vow is not nullified. (188—89)

Wise men have ordained alms-begging as equally obligatory on *Brahmachârins* of all the twice-born castes (Brâhmaṇa, Kshatriya, and Vais'ya), but a Kshatriya or a Vais'ya *Brahmachârin* is not authorised to partake of a *S'râddha* repast given by a single person. (190)

Goaded by his preceptor or not, he shall take special care of his lessons and evince a special interest in things conducive to his preceptor's benefit, each day. (191)

Controlling his body (physical propulsions), speech, intellect, senses and mind, let him sit with the palms of his hands, united together, looking at the face of his preceptor. (192)

Covering his body with the upper sheet (of garment in a manner so as to leave) the right arm free and uncovered, let him sit, meek and self-controlled, each day, in the front of his preceptor, after being told by him, "sit down here." (193)

By the side of his preceptor he shall eat food and wear garments inferior to those of his preceptor. After him he shall go to, and prior to him he shall leave his bed. (194)

Comfortably lying in bed or seated on a cushion, or with his face turned back, he must not hear his preceptor's order, nor speak to him. (195)

If his preceptor orders him for any thing when he is seated, he shall rise up; if he does that standing, he

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* *Rishirat*, *i. e.*, *Nivàra* grains and such like food-stuff which a holy sage usually eats in his hermitage.—*Kulluka*.

shall advance a few steps towards him ; if he does that while strolling, he shall follow him ; and if he does that while going away, he shall run after him and receive that order or speak to him. (196)

The preceptor happening to look at any other side, he shall stand in front of him ; the preceptor happening to be at a little distance, he shall go unto him ; and his preceptor happening to be in bed or seated, he shall hung down his head and receive his order and speak unto him. (197)

By the side of his preceptor he shall always occupy a lower bed or seat ; within the sight of his preceptor he must not sit in an easy or careless posture. (198)

He shall not utter his preceptor's name even at his back. He must not mimick his gait, speech or voice. (199)

Let him shut up the ducts of his ears in a place where his preceptor is calumnised or spoken ill of, or he must go elsewhere from that place. (200)

A calumniator of his *Guru* shall be born as an ass, and a vilifier of his *Guru* shall be a dog, in his next birth. For having wrongfully enjoyed the property of his *Guru*, he shall be born as a worm ; one envious of his *Guru's* excellence shall take birth as an insect in his next incarnation. (201)

He shall not worship his *Guru* (with garlands of flowers, sandal-pastes, etc,) from a distance,* nor when angry or in the company of ladies. Happening to meet his *Guru* from a car or from (raised seat, he shall get down and pay him respect. (202)

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* He shall not send such offerings of flowers, etc , to his *Guru* through a third person from a distance.—*Kulluka*.

He must not sit with his *Guru* when the wind will be blowing from his direction to that of his *Guru*,* or the contrary; while in his company, he must not say anything which is inaudible to his *Guru*. (203)

In a bullock cart, in a cart drawn by a horse or a camel, on the terrace of a building, in a courtyard, on a large mattress of reeds, on a stone-slab, in a boat he may sit by the side of his preceptor (*Guru*). (204)

In the event of the (preceptor) of his preceptor being near, he must behave unto him as unto his own preceptor; while residing in his preceptor's house, he (the pupil) shall not accost even his own parents without first having obtained the preceptor's permission. (205)

Unto his preceptor, (teacher) and superior relations such as uncles, etc.), unto counsellors of good, and unto those who dissuade him from evil ways, he shall always thus behave. (206)

As well as unto his elders in virtue and wisdom: likewise unto his preceptor's sons and friends and relations thus he shall constantly behave. (207)

A preceptor's son, if he be his younger or equal in age, or if he be a disciple of his in respect of the celebration of a religious sacrifice, he (the pupil) shall respect as his own preceptor, in the event of that (son) having taught him the *Vedas*. (208)

He shall not rub the person of his preceptor's son,

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* The text has *Prativàte Anuvàte*. The wind is said to be *Prativàta* when it blows from the direction of the *Guru* to that of the pupil, and *Anuvàta* when it blows from the direction of the pupil to that of the preceptor. A pupil is forbidden to sit by his *Guru*, when the wind blows from either of these directions, lest the particles of saliva, etc., from his mouth, while speaking, might not fall upon his preceptor's body.

nor help him in bathing, nor eat the leaving of his food, (as he shall do in the case of his preceptor). (209)

The wives of a preceptor of his own caste shall be revered (by a pupil) as the preceptor himself. His wives of different castes shall be honoured with mere accosting and by rising from the seat. (210)

A pupil shall not anoint the person of his preceptor's wife, nor help her in her bath, nor rub her person, nor comb her hair. (211)

A pupil, twenty years old, (or) who has attained the age of discretion, shall not accost his preceptor's wife, if she be a youthful one, by clasping her feet. (212)

To defile men is the nature of women, hence the wise are never infatuated nor un-circumspect about them. (213)

Man, by nature, is subject to lust and anger; women are quite competent to lead even the wise men astray, not to speak of fools, (their easy victims). (214)

One shall not reside in a solitary place even with his own mother, sister or daughter. Powerful are the passions (lit senses) of a man, and they sometimes overwhelmn even the wise. (215)

If desired, the young pupil may accost a youthful wife of his preceptor, according to the Regulation,* by mentioning his name as I am so and so (that accost you) (216)

Having returned from a distant country,' he, bearing in mind the rules of good couduct, shall accost (an elderly) wife of his *Guru* by clasping her feet, on the first day; on all subsequent days, he shall simply accost her without clasping her feet.) (217).

* That is without clasping her feet.—*Kulluka*.

As by digging (the earth) with a digging instrument, one gets water, so by faithfully serving him, a pupil acquires (all) the knowledge which is contained in his *Guru* (preceptor). (218)

A *Brahmachârin*, whose head is clean shaved, or who wears clotted hair, or grows a single tuft of clotted hair on his crown, let not the rising or setting sun find within the precincts of a village.* (219)

If the sun rises, seeing him asleep, out of wilful laziness, or goes down finding him resting in bed out of ignorance, let him mutter the *Gâyatri Mantra* and fast for a whole day. (220)

A sleeping *(brahmachârin)*, roused up from his sleep by the sun, if he fails to do this penance, is associated with a great sin. (221)

Both in the morning and evening, let him, pure and self-controlled, mutter the *Gâyatri*, and pray, sitting in a holy place, as laid down in the Regulation. (222)

Even if a woman or a S'udra advises him to do any good act, let him do that, or whatever his mind approves of, (if that is not hostile to the *S'âstra*.) (223)

Some say that virtue and wealth are the only good in life, others aver that wealth and desire are the highest good, some hold that virtue is the only good, others say that wealth is the only good in life : virtue wealth and desire combinedly form the good in life. This is the conclusion. (224)

The preceptor is the living image of *Brahmâ*, the father is that of *Prajâpati* (creator) ; the mother is the living image of the earth, and the uterine brother is one's own image (second self.) (225)

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* He must be in his forest-home before the sun sets, nor quit it for a village before he rises in the morning.

Hence, a man, and specially a Bráhmaṇa, even being hardly oppressed by them, shall not insult a father, a mother, or an elder brother. (226)

Even in the course of a hundred years, a son can not repay the trouble which his parents have undergone for the purpose of bringing him up. (227)

Let him constantly do what is good to his parents, and specially what conduces to the comfort of his preceptor. The satisfaction of these three is the consummation of all *Tapas* (penitential austerities) (228)

Serving these three constitutes the highest *Tapas*; without their permission, let him not practise any other piety. (229)

These three represent the three Regions,* the three orders of the society. They are the three *Vedas*, they are the three fires. (230)

The father is the household fire, the mother is the southern fire, and the preceptor is the sacrificial fire. These three fires are the most glorious in the world. (231)

A house-holder, who does not commit any folly in respect of these, conquers the three regions; effulgent as a god, he, even in his mortal frame, is enabled to enjoy the felicity of heaven. (232)

By means of devotion to his mother one conquers this world, by devotion to his father he conquers the middle world (firmament), and by devotion to his preceptor he attains to the region of *Brahma*. (233)

He adores all the virtues, who adores all these three; He, who belittles these three, belittles all the virtues. (234)

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* *Trayo Lokàh*, the earth, the firmament, and the heaven.

Trayo As'ramàh the order of *Brahmachàrin* (the religious student), the order of the house-holder, and the order of hermits.

So long as these three live, let him not practise any other virtue (piety); let him tenderly serve them and always do whatever is good and pleasant to them. (235)

Whatever other virtues does he practise by mind, speech and acts, for his good in the other world, he shall inform them thereof. (236)

To serve them tenderly is the highest and most manifest consummation of his duty, all other pieties* are minor virtues. (237)

Respectful, let him acquire an auspicious knowledge† even from a S'udra; the highest virtue,‡ even from a man of vile caste; and a good wife,§ even from a bad family. (238)

Ambrosia may be taken even out of poison; a good word, even from an infant; a good conduct, even from an enemy;|| and gold, even from an unhallowed person. (239)

Women (wives), gems, knowledge, virtue, purity, good words (counsels), and the various kinds of art may be acquired from anywhere. (240)

In times of distress, a Bráhmana student may take

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* *Apadharma* is the term that occurs in the text, Kulluka explains it by *Vaidic* sacrifices such as the *Agnishtoma*, etc.

† *S'ubhám Vidyám*—knowledge of manifest, or tested power and potency, such as the *Gàrudi Vidya* (drugs and incantations for the cure of a snake-bite).—*Kulluka.*

‡ *Param Dharmam*, means liberation of the soul.—*Kulluka.*

§ The text has *Stri-ratnam* which literally means "a gem of a woman."

|| *Amitràdapi Sadvrittam i.e.*, even the good conduct of one's enemy should be imitated.—*Kulluka.*

his lessons from a non-Bráhmaṇa* preceptor, and he shall serve his *Guru* (teacher) only so long as he shall actually study.† (241)

Wishing the most exalted existence (*i.e.*, liberation of self), after death, let not a Brâhmaṇa student live for good in the house of a non-Bráhmaṇa preceptor, or in the house of a Bráhmaṇa who has foresworn good conduct, and renounced his function of a *Vaidic* teacher. (242)

A (ritualistic) *Brahmachârin*, if he desires to live for good in the house of his preceptor, must render him services to the last day of his life. (243)

A Brâhmaṇa, who, to the last day of his life, thus serves his preceptor, attains by his own spiritual energy to the eternal abode of *Brahma*. (244)

Let not a virtuous *Vaidic* student pay any (money) to his preceptor ere he returns from his house after finishing his career. After having bathed‡ with the permission of his *Guru*, he must pay him a honorarium according to his pecuniary circumstances. (245)

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* The text has *Abràhmanàt* which literally means from a non-Bráhmana. KULLUKA explains it by "in the absence of a Bráhmana, he may study under a Kshatriya; and in the absence of a Kshatriya, under a Vais'ya preceptor."

† Render all other services except that of washing his feet and eating the leaving of his food, etc.—*Kulluka*.

Brâhmana students shall serve a Kshatriya imparter of the *Mantra* (teacher of the *Vedas*) by such acts as following him etc. A Brâhmana even who has acquired knowledge from him shall be regarded by a (Kshatriya) as his *Guru*.—*Vyas'a*.

‡ Ablution at the close of his student's career, which formed, as it were, a signal for quitting the preceptor's roof for that of his paternal home.

A plot of land, gold, a cow, a horse, an umbrella, a pair of shoes, paddy, vegetables,* clothes, or whatever he is capable of giving him, with that he shall evoke the pleasure of his preceptor. (246)

On the death of his preceptor, unto a qualified son of his, or unto his (widowed) wife, or unto a cognate of his he shall behave as his preceptor. (247)

In the absence of all these three, let him, making use of his preceptor's seat and cushion, offer burnt offerings, (morning and evening, each day), and thereby make his Self competent to attain to *Brahma*. (248)

A Bráhmaṇa, who thus undeviatingly practises the vow of a ritualistic *Brahmachârịn*, obtains an excellent status,‡ after death, and stands not under the necessity of reverting to human existence. (249)

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* In return of the knowledge acquired from him, he shall give unto his preceptor a few vegetables even if his wordly circumstances do not admit of his giving any other thing. A gift however precious or costly is no adequate return for the benefit which a preceptor accords to his pupil. Compare,

There is no such thing in this world, by giving which a pupil can discharge his debt to a preceptor, who has taught him, no more than a single letter of the alphabet.—*Laghu Hàrita.*

† In the absence of a qualified son of his *Guru* he shall behave unto (render services) to his widowed wife as his preceptor. and even in the absence of such a widowed wife he shall extend the same differential treatment to a surviving cognate of his (such as an uncle, etc.—*Kulluka.*

‡ The text has, *Uttamam Sthànam*, KULLUKA explains it by "he goes to the vicinity of *Brahma*."

CHAPTER III.

IN his preceptor's house, a *Brahmachârin*, having practised the vow of (studying) the three *Vedas** for thirty-six years, or for a half or a quarter of that period,† or for a period necessary to fully comprehend them. ; (1)

Or having studied (all) the *Vedas*, or two *Vedas*, or a single *Veda*† in the proper order of *Mantra*, Bráhmaṇas‡ etc., without the least deviation from his vows,§ shall enter the order of the householder.|| (2)

A youthful) *Brahmachârin*, renowned for the completion of his vow of a *Vaidic* study, and who has studied the *Vedas* from his father or preceptor, and is about to enter the order of the house-holder,¶ shall be

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* *Traivedikam Vratam*, literally means the "vow of three *Vedas*;" but although the three *Vedas* (*Rik*, *Sàman* and *Yajus*) have been here specifically mentioned, we shall have to understand the four *Vedas* (*viz.*, the *Rik*, *Sàman*, *Yajus*, and *Atharvan*) by the term *Traivedikam*, the *Atharvan* being included within the *Rig Veda*. Hence we find in the *Vishnu Puranam*, "The allied branches of *Vaidic* study and the four *Vedas* (*Angàni Vedás'chatvàrah*, etc).

† Compare *Yajnavalkya* —The vow of a *Brahmacharin* for twelve or five years in respect of (studying) each *Veda* (*Prativedam Brahmacharyayam Dvàdas'àvdam Puncha vá.*)

‡ According to the *Sàkha (school)* of the *Vedas* he belongs to.—*Kulluka*.

§ *Mantras*, Bràhmanas are the different divisions of the *Vedas*.

|| The vow of perfect continence and abstinence from honey, meat, etc.

¶ The text has *Gàrhasthyas'rama* (the order of the householder) *i. e.*, he shall impose upon himself the obligations of matrimony and discharge the duties of married life, marriage being the first step to house-keeping.—*Kulluka*.

presented with a cow, and a cup of honey,* when he, decorated with garlands of flowers, will be found seated in his bed. (3)

Having bathed with the permission of his *Guru* at the termination of his vow, a Bráhmaṇa shall marry a wife of his own caste, possessed of auspicious signs. (4)

For the purposes of marriage and sexual intercourse, a girl, not related to his mother by the tie of *Sapinda*† relationship, nor to his father as a *Sagotra*‡ (cognate), is as well recommended in respect of a Bráhmaṇa. (5)

However great (illustrious), or opulent with (the possession of kine, goats, sheep, money and paddy), they might be, (the following) ten families should be avoided in respect of taking a bride from (any of) them. (6)

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* The father or the preceptor shall thus worship (offer) him with a cow and a cup of honey (*Madhu-parkam*).

† *Sapinda*-relationship is extinguished in the seventh degree of descent.

‡ *Sagotra* means persons belonging to the same spiritual clanship, or descendants from a common ancestor.

According to the *Dharma Sástra* one cannot marry a female *Sapinda* relation of his mother, though he can marry a female *Sagotra* relation of hers.

The particle "cha," includes father's sisters and their daughters who are not his *Sagotras*. *Vyása*, on the other hand, forbids the marriage with a mother's *Sagotra* girl.

Some desire not marriage with a mother's *sagotra* girl. In a case when the name of the girl's family is not known, one can marry her without the least hesitation.—*Vyása*.

Having married a daughter of his maternal uncle, or a girl belonging to his mother's *Sagotra*, or a girl belonging to the same *Gotra* or *Pravara* (spiritual clanship) with his father, or having gifted a girl in such a marriage, a *Brahmana* shall do a *Chándráyana* penance by way of expiation.—*Vasistha*.

A family of doers of mean acts, a family in which no male child is born, a family of men devoid of Vaidic knowledge, a family of hairy men and women, and a family in which consumptive, epileptic, leprous or leucodermic members are born, these are the ten families in which one is forbidden to marry. (7)

Let him not marry a girl of brown complexion, or one with a limb in less or excess, or one who is a pronounced invalid, or a hairy one, or one devoid of hairs on her body, or a garrullous one, or one whose eye-balls are brown or yellow. (8)

Nor a girl who has a name implying a star, tree, river, mountain, bird, serpent or servilence, nor one whose name denotes a dreadful object. (9)

A well-formed girl, without hairs on her limbs, and having a sweet name and a gait resembling that of a swan or an elephant, slender, with small pearly teeth, and a crown of thin, silky hair, he shall take for his wife. (10)

A girl, who has no uterine brother of her own, or* whose father's name is unknown, shall not be married out of the apprehension of a *Putrikâ*† compact. (11)

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* A girl married on the express condition that the son of her womb will be a son unto her father; or given in marriage with such an intention is called a *Putrikâ*. *Abhisandhi-mâtrât Putrikà*.—*Gautama*.

† Govindaraja explains the verse by referring the term *Putrikà dharma Sankayà* to both the clauses, "who has no uterine brother" and "whose father's name is not known." We have adopted Kulluka's interpretation as being more consistent with reason. Kulluka says that the prohibition as regards marrying a girl of unknown parentage is for the apprehension lest she might be a foundling or an illegitimate one.

A girl belonging to his own caste is recommended to a Bráhmaṇa for holy wedlock; for desire, a wife he may take from any of the three remaining castes, her precedence being according to her caste. (12)

A S'udra woman is the wife of a S'udra; a Vais'ya can marry a S'udra or a Vais'ya wife, a Kshatriya can take a S'udra, a Vais'ya or a Kshatriya wife; and a Brâhmana can marry a S'udra, Vais'ya, Kshatriya or a Brâhmana wife. (13)

In no history or chronicles can be found that, even in the time of distress, a Brâhmaṇa or a Kshatriya has (lawfully) married a S'udra wife. (14)

By marrying a low caste woman through the intoxication of desire (passion), a twice-born one* degrades himself, with the nine generations of his progeny, to the status of a S'udra. (15)

He, who marries a S'udra woman, becomes degraded. This is the opinion of *Atri* and of (*Gautama*,) the son of *Utathya*. By visiting a S'udra wife† for the purpose of begetting offspring on her, a twice-born one becomes degraded; this is the opinion of *S'anaka*. The fathership of his S'udra children degrades a twice-born one. This is the opinion of *Bhrigu*. (16)

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* Whether a Brahmana, or a Kshatriya, or a Vais'ya.—*Kulluka.*

† The text has (*Sutotpattyà* (by procreating children) and *Tad-apatyataya* (on account of his having *i. e.*, begetting Sudra children). Both MEDHATITHI and GOVINDARAJA explain the first (*Sutopattyà*) by "visiting a S'udra wife, accidentally married out of ignorance, on the fourth day of her menses for the purpose of procreating a child as enjoined in the *Sàstra*, even if there be no offspring of that union, and the second (*Tadabatyatayá*) by "wilfully and knowingly begetting children on a S'udra wife.

By lying with a S'udra woman in his bed, a Brâhmaṇa falls into a degraded existence; by begetting a child on her, he stands divested of his Brahmanism. (17)

The oblations, offered by a twice-born one who is assisted by a S'udra woman in the capacity of his principal married wife in the rite of a *Pitri* or *Daiva S'râddha* ceremony, neither the manes, nor the divinities partake of. Even by practising hospitality to *Atithis*,* he cannot ascend to heaven, after death. (18)

By sucking the lips of a S'udra wife, by inhaling her breath, or by begetting children on her person, a twice-born one can never find any succour. (19)

Now hear me discourse on the eight forms of marriage, which contribute to the good, or to the evil of the four castes of men in the next world. (20)

They are known as the *Brâhma*, *Daiva*, *A'rsha*, *Prâjâpatya*, *A'sura*, *Gândharva*, *Râkshasa* and *Pais'âcha*, which forms the eighth. (21)

Now I shall discuss all the forms of marriage which are proper for each of the social orders, the merit and demerit which appertain to each such form, and the benefit or otherwise which the offspring of each form can accord (to its parents). (22)

The six forms (of marriage) commencing with the first one (*Brâhma*) are proper for Brâhmaṇas; the four forms counted from the end (*Pais'âcha*) are not sinful for Kshatriyas, and the same set excepting that of *Râkshasa* shall be regarded as proper for Vais'yas and S'udras. (23)

The four forms (of Marriage) the seers have ordained as proper for Brâhmaṇas; only the Râkshasa form as

* *Atithis i. e.*, chance guests or chance arrivals at his house.

proper for Kshatriyas, and the A'sura form as proper for Vais'yas and S'udras.* (24)

Thus out of these five forms† of marriage, three‡ are lawful, and two are sinful (unlawful). Let a man never marry a wife either in the Pis'âcha or in the A'sura form, since these two forms are prohibited. (25)

A marriage, whether effected in the pure Gândharva, or in the pure Râkshasa form, as described before, or in a mode which is a combination of both of them,§ is (primarily) lawful for a Kshatriya. (26)

The form (of marriage) in which a well-attired bride, decorated with ornaments, is given in marriage to an erudite, good-charactered bridegroom, especially invited by the bride's father himself to receive her, is called Brâhma. (27)

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* These are the forms of marriage which a Brahmana, a Ksha triya, a Vais'ya and a Sudra shall respectively consider as the most approved forms of taking a wife, and think of marrying in any other fashion wheu the marriage cannot be effected in any of these modes.—*Kulluka.*

† The five forms of marriage referred to in the text the *Pràjà-patya,* the *A'sura*, the *Gàndharva*, the *Ràkshasa* and the *Pisàcha.*

‡ The three lawful forms are the *Pràjàpatya, the Gàndharva,* and the *Ràkshasa,* the *Prajapàtyà* form is lawful for Brahmanas; the *Gandharva,* for members of all the four social orders; and the *RÂkshasa,* for Vais'yas and Sudras.—*Kulluka.*

§ The text has *Mis'ram* (mixed) the form of marriage in which the bridegroom, conscious of his well-returned or well-requitted love. carries away the bride by force or conquest, is called Mis'ra or Gândharva-Râkshasa.—*Kulluka.*

The marriage of Dushmanta and S'akuntalá furnishes the illustration of a pure Gândharva form of marriage; that of Vichitravirja and Ambicâ, of a Râkshasa form, and that of Arjuna and Subhadrâ, of a mixed Gándharva and Râkshasa form.

The form of marriage in which the bride is gifted (*i.e.*, given in marriage) to the person duly officiating as a priest at a *Vaidic* sacrifice, which is being celebrated, is called *Daiva* by the holy sages. (28)

The lawful form (of marriage) in which a bride, on the receipt of an ox and a cow, or of two oxen and two kine for the performance of religious sacrifices, is duly given in marriage to the bridegroom, according to the ordinance, is called *A'rsha* (by the wise.) (29)

The form, in which after having worshipped the bridegroom, the bride is given to him in marriage with the injunction, "let both of you jointly discharge the duties of a house-holder, is called *Prâjâpatya.* (30)

The form, in which the bridegroom, on paying money to her father and to herself, out of the promptings of his own desire,* receives the bride in marriage, is called A'sura.* (31)

* The text has *Svàchchh-andyàt,* which means out of his own selfish wish, in direct contravention of the provisions of the *S'àstra.* It may be set down to the credit of our ancient Rishis that, they were the first to condemn, and to rule out of court, this commercial element of the matrimonial compact. In all primitive sacieties, the father had absolute proprietary rights in his sons and daughters, and accordingly he missed no opportunity to make a good capital out of his daughters, by selling them to the highest bidders in the matrimonial market. Thus in the very nature of things the daughters came to be looked upon as excellent marketable commodities, and the dearest purchasers of their charms and favour as the most eligible bridegrooms. No wonder then that husbands, in their turn, learnt to look upon their wives as a kind of moveable property, a class of slaves whom they had to purchase for money or its equivalent. Thus we see in the earliar societies of the Roman empire, for any encroachment on the conjugal rights of a husband, the trespasser had to pay a fine to him just in common with an ordinary trespasser on land or on any other

The form, in which, for the reason of a reciprocal marriage of hearts, the bridegroom is mated with the bride, is called Gândharva. It originates from a couple's passionate desire of being united with each other.* (32)

The form of marriage, in which the bridegroom, by killing or hurting the guardians or relations of the bride, and by forcing open the door of her house, forcibly carries her away, weaping and screaming, is called Râkshasa. (33)

The form in which the bride, when alone, asleep, senseless, intoxicated, or delirious with wine, is ravished by the bridegroom, is called Pis'ácha, the eighth and the most sinful form of marriage. (34)

The marriage of a Brâhmaṇa must be preceded by the rite of water-gifting, the marriage of a member of any other caste may be preceded by (negotiated with) a formal betrothal, if the parties mutually desire it so. (35)

O Brâhmaṇas, now hear me fully describe the virtues (merits) of these different forms of marriage as narrated by Manu of yore. (36)

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civic rights of his neighbour. But the Rishis in their perfect wisdom foresaw the evils of this form of legal marriage, which is but a modified form of slave-trade, and restricted it to Vaisyas (Merchants) and Sudras (artisans) alone whose compulsary stays in foreign or distant countries many times left it the only form of marriage, open to them among strangers. From its name we can legitimately presume that this form of marriage was in vogue among the Assyrians (*Asuras*), and more so, when we consider that in ancient Chaldea and Babylon it was quite honourable for a girl to earn her marriage-dowry even by selling her favours.

* The consummation of marriage by the lovers, even before it is formally solemnized, is not condemned in the *Gàndharva* form of marriage.

The male offspring of a *Bráhma* form of marriage, if he does good works, succours his own self, as well as his ten ancestors* and ten descendants† from (the effects of) sin. (37)

The male offspring of a *Daiva* form of marriage succours (his own self and) his seven ancestors and seven descendants; and that of an *A'rsha* form of marriage succours (his own self) and his three ancestors and three descendants, while that of a *Prájápatya* form of marriage succours (his own self) and his six ancestors and six descendants, (from the effects of) sin. (38)

Sons born of the four forms of marriage, consecutively counted from the *Bráhma* form, become possessed of the energy of *Brahma*† and are recognised (as well-born) by honest men. (39)

Handsome looking, wealthy, renowned, possessed of fortitude and good qualities, virtuous and amply provided with all the objects of enjoyment, these sons‡ live for a hundred years. (40)

Sons of the remaining (four) low (forms of marriage) are born cruel, untruthful, and hostile to the religion of *Brahma* (*i.e.*, to the *Vedas*). (41)

Sons begotten on commendable wives§ are born with commendable traits (in their character); sons, the

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* *Das'a Purvàn*—Ten ancestors such as the father, the grandfather, the great-grand-father, etc., and *Das'a Paràn* means ten descendants such as the son, the grandson, the great grandson, etc.

† Qualities which mark the spirit of a union (*i e.*, form of marriage) are inherited by its offspring.—*Kulluka.*

‡ Offspring of these four forms of marriage, *viz*, *Bràhma*, *Daiva*. *A'rshah* and *Prajàpatyah*.

§ Good wives married in any of the four preceding commendable forms of marriage.

offspring of unions with condemnable wives, are born with condemnable traits in their character. Hence, let a man avoid a vile form of matrimony. (42)

In a marriage between a man and a woman of the same caste they shall join their hands, while in the one contracted between a bride and a bridegroom of different castes the following rules should be observed. (43)

In her marriage with a Bráhmaṇa, a Kshatriya girl shall clasp a shaft; a Vais'ya girl, a goading stick;* and a S'udrá, the frill of his cloth with her hand, during the ceremony. (44)

Always faithful to her, for sexual pleasures, let him visit† his wife during her menstrual period, avoiding the days of the *Parva*,‡ and when not observing a vow.§ (45)

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* The text has *Pratodu* which means a stick, or a rod used by a cow-herd in goading the kine of his flock

The brides shall respectively clasp an arrow, a goading-stick, etc., carried by the bridegroom in his hand during the ceremony.—*Kulluka.*

† This regulation is for one who has not procreated a son, the procreation of a son being obligatory on every one for discharging his debt to the manes.

Cf. By his birth a Bráhmana is a debtor by three debts.

By sacrifice he discharges his debt to the deities, by procreating a son he discharges his debt to the manes, and by studying the *Vedas* he discharges his debt to the *Riskis.*—*S'ruti.*

Also compare.—He who visits not his wife after she has bathed (on the fourth day of her menses,) commits the sin of foeticide.—*Paràsara*

For the end of begetting a male child he shall visit his wife on the even days during her menstrual period.—*Sushruta.*

‡ *Parvas,* such as the day of the full or new moon, etc

§ A vowist, as well as one who has begotten a son, stands not under the obligation of visiting his wife during her menstrual period.

The menstrual period of a woman naturally lasts for sixteen nights (days) inclusive of the four days of flow, which are condemned by the wise.* (46)

Of these (sixteen days), the first four, and the eleventh and the thirteenth are condemned by the wise for sexual purposes, the rest ten days are commended. (47)

Sons are born on the even days and daughters on the odd ones (of the menstrual period.) Hence, one, desiring the birth of a son, shall visit his wife on an even day. (48)

Even on an odd day, a comparative excess† of the paternal element gives rise to the birth of a male child, a comparative excess of the maternal element gives rise to the birth of a daughter. A sexless child, or a twin (a son and a daughter) is born when the paternal element is equal to the maternal one. (49)

Leaving these (six condemned days) and eight days out of the commended ten days, a person, to whatsoever order he might belong, who visits his wife on these two days alone, shall be regarded as a *Brahmachárin*.† (50)

An erudite father of a girl shall not take any thing by way of *s'ulka* from her bridegroom. By taking

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* The first four days of the flow.

† The "*S'ukra-bàhulyam*" or *A'rtava-bàhulyam* of the text denotes the preponderance of the Katabolic (*Pitrikà S'akti*) or Anabolic energy (*Matrikà S'akti*) in the impregnated ovum through the greater intensity of the father's or mother's desire at the time.

Medha'tithi holds that two days are allowed to a man, belonging to any order of the society whatsoever, for the enjoyment of conjugal pleasures, and says that, thereby his vow of continence is not broken. Govindaraja holds that the license is given to a man after the death of his only son.

a dowry out of greed, he becomes the seller of his offspring. (51)

The friends and relations of a woman,* who, out of folly or avarice, live upon the property belonging to her,† or the wicked ones who oust her of the enjoyment of her own belongings‡ such as cloth, etc.,§ go to hell, (after death). (52)

Even the acceptance of a bovine pair (by the father of the bride from the bridegroom) is designated as a dowry by certain authorities, (the acceptance of) a dowry be it costly, or be it of insignificant value, constitutes the sale of the girl.|| (53)

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* *Bàndhavàh* friends and relations is the term that occurs in the text. *Kulluka* explains it by "*Pati-Pitràdaya,*" father, husband, etc.

† The text has *S'tridhanam* (woman's property) which consists of dowries given to her by her friends and relations at the time of marriage, or on such-like occasions —*Kulluka.*

‡ *Vàri yànàni* is the term that occurs in the text, KULLUKA explains it by "horses, slave girls, etc."

§ *Vastram* (cloth). It lays down that it is sinful to dispossess her even of her most insignificant beloninge such as, a cloth or a garment.—*Kulluka.*

|| GOVINDARAJA, grounding his statement on the view expressed in the preceding couplet, opines that, the verse 29 of this chapter, which authorises the bride's father to take a dowry of a bull and a cow from the bridegroom, does not reflect the opinion of Manu on the subject, but is merely an extract from another Code, quoted to be subsequently discussed and refuted. The acceptance of a dowry, however small and inexpensive, by the bride's father, or by the father of the bridegroom, spells as the price paid for the hands of the bride or of the bridegroom, and gives a commercial aspect to the transaction, transforming it into a veritable contract of buy and sale.

MEDHATITHI is evidently [illegible] by this apparent contradiction and retires without being able to satisfactorily account for it.

A marriage in which the bride's relations do accept* the dowry (voluntarily presented by the bride-groom's father, etc.,) is no sale (of the bride), since such a present is but an adoration of the bride, done out of love or affection.† (54)

Seeking many a blessing (*i.e.*, God's gifts) in life, her father, mother, husband, or husband's younger brother shall maintain a bride with† a respectful love,‡ and give her ornaments for the decoration of her person. (55)

[The deities smile on the family] where the females are honoured (held in respect); fruitless are the acts§ (in the family) where they are dishonoured. (56)

KULLUKA says that, there is no contradiction at all between these two verses. In the *A'rsha* form of marriage although the bride's father is authorised to take a bull and a cow in the shape of a dowry from the bridegroom, the dowry is accepted to help the married couple to celebrate religious sacrifices (*Dharmatah*) and not for any specific gain or benefit of the bride. Under these circumstances it is no dowry at all, inasmuch as it is misnomer to call a benefit benefit that is not actually derived or enjoyed. Marriage, according to the Rishis, is a holy sacrament, a kind of psychic transformation, the two parties to it being blended together in spirit, and for all eternity, the two parties to it being transformed into that "human centaur" which is called man and wife. To turn it into a mere social or commercial contract is to transform Psyche into a shop-girl.

* *Nàdadate* i. e. do not appropriate it to their own use, or derive any benefit from it.

† The text has *Anris'amsyancha* which literally means "out of compassion"

‡ *Pujyáh* literally means to be adored or worshipped, KULLUKA expl ins it by "shall be respectfully supported with delectable articles of fare etc.

§ *Viphalá Kriyá* The religious rites, even duly performed, fail to bear their fruits.

Prosperity reigns supreme in the family where females do not grieve; the family, in which they grieve, suffers a speedy destruction.* (57)

Like a fiend-cursed† home, utterly perisheth the house, which its daughters,‡ through suffering mortifications, do but (sadly) imprecate. (58)

Hence they should be satisfied with presents of food, raiments, ornaments, etc, by men seeking prosperity, on festive and ceremonial§ occasions. (59)

In the family where the husband is contended with the wife, and the wife with the husband, steadfast is the blessing of the deity. (60)

If even with garments and ornaments the wife fails to be attractive, or if the husband does not find any pleasure in her, no progeny of the husband is possible on account of the lack of that pleasure. (61)

A charming wife lends her charm to every thing and makes the whole world look attractive to her husband, a charmless‖ wife robs the world of its charm. (62)

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* The text has *Jàmaya*. Both MEDHA'TITHI and GOVINDARA'JA explain the term by newly married daughters in law, daughters, etc. (*Duhitri Navodà Snushàdaya.*)

† *Krityàhatàni* :—*Krityà* is a kind of female fiend evoked by murderous incantations.

‡ *Jàmaya*, daughters, sisters, daughters-in-law described in the preceding stanza.

§ *Satkàreshu* :—Such as the festivities of *Kaumadi* (night of the full moon in the month of *A's'vina*,) etc.—*Kulluka*.

‖ The text has *Arochamànà* which leterally means charmless, *Kulluka* explains it by *Bhartri-Vidveshatayà Naràntara Samparkàt Màlinàm* a wife who through her hostility to the husband and her intrigue with another man makes the house gloomy.

By a bad marriage, by the extinction of religious ceremonies, by the non-study of the *Vedas*, and by insulting a Brâhmaṇa, the prestige of a good family is annihilated.* (63)

By pursuing handy craft* or agriculture, by begetting children on a S'udra wife, by trafficking in cows, horses, or carts, by entering the king's service, by officiating as a priest at the sacrifice of one who ought not to be so served, by living in open hostility to the *Vedas*, and by their non-study, men (Brâhmaṇas) degrade their families.† (64—65)

Families, rich in the opulence of *Vaidic* studies and in the performance of *Vaidic* sacrifices, even if they be poor in the riches of the world, are counted among the illustrious families (of the land) in point of renown and dignity. (66)

In the nuptial fire‡ a house-holder shall perform, according to the ordinance, all the house-hold rites,§ as well as the five great sacrifices ;|| likewise over that fire shall be cooked the (daily) food of the household. (67)

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* The text has *Kulânya kulâni Jânti*—which literally means families become no families. *Kulluka* says that a bad marriage, extinction of the religious ceremonies, neglect of Vaidic studies and a wilful affront to a Brahmana are the factors, which, being done in a family, kill its good name and position in the society.

† The text has *Nâstikyena* which literally meens by living the life of an athiest. We have adopted *Kulluka's* explanation.

‡ The text has *Bibahike'gnau* i. e. in the sacred fire kindled on the occasion of his nuptial ceremony as opposed to the *A'havaniya* (sacrificial) fire.

§ *Grihyam Karma*—the burnt offerings offered, each morning and evening. as well as the rites of *Ashtakâ S'râddhas* (to be described later on).——*Kulluka*

|| *Pancha-yajnas*—the five daily sacrificial rites such as, the offerings to the *Visvadevas* (i. e to all the duties) etc.——*Kulluka.*

A householder has five places where animal lives are destroyed; they are the hearth, the grinding stone, the broom-stick, the pestle and mortar, and the stool for the water-pitcher. These five, when performing their proper functions, kill animal-life. (68)

For the expiation of the sin committed by him in each of these five places, the great sages have ordained that, the householder-celebrants of sacrifices (*i.e.*, householders) shall daily perform the five great sacrifices (*Pancha-Yajnas*). (69)

The sacrifice of *Brahma* consists in teaching the *Vedas*, offering oblations or libations to the manes is called a *Pitri-yajna*, burnt offerings to the deities constitute a *Daiva-yajna*; offering oblations (food) to the animals is called a *Bhuta-yajna*, while hospitality to chance-guests is called a *Nri-yajna*. (70)

By not suffering the daily performance of these five sacrifices to be omitted, a householder, even living in his house, is not associated with the sin committed in the five life-killing places in the household (*Pancha-suná*.) (71)

He who does not feed the deities, the chance-guests, the beasts, the manes, and his own self, each day, by performing the five great sacrifices, is a dead man, even though he breathes. (72)

The five great sacrifices are called *Ahutam*, *Hutam*. *Prahutam*,, *Bráhma-hutam* and *Prásitam*. (73)

A *Brahma-yajna* or muttering of *Mantras* is called *Ahutam*; offering oblations (food) to the beasts is called *Prahutam*; hospitality to men, chance-guests and Bráhmaṇas, in special, is called *Bráhma-hutam*, and offering oblations to the manes (in connection with the daily *S'ráddás*) is called *Prásitam*. (74)

[In the event of his incapacity of practising hospitality to chance-guests, etc.], let him be constantly engaged in studying the *Vedas*, and in making burnt offerings to the divinities. He, who constantly engages himself in doing the works of the deities, supports all the universe. (75)

Libations of clarified butter duly cast in the sacrificial fire ascend to the sun; from the sun originates the rain; from the rain, do the provisions; and from the provisions, the creatures. (76)

As all creatures live by taking recourse to the air, so all the different orders (of mendicants, forest-dwellers and anchorites) depend upon the householder for their existence. (77)

As the three orders of ascetics are maintained by the householder with the gifts of food and knowledge of the eternal *Vedas*, the householder is the foremost of all the four orders. (78)

Desiring eternal heaven, and happiness in this life, one shall assiduously discharge the duties of a householder. A weak mind and the uncontrolled senses are the barriers against the proper discharge of these duties. (79)

The *Rishis*, manes, animals, guests and relations expectantly look upon the householder (for maintenance, etc.) Hence, a wise householder shall properly discharge the duties he owes to them. (80)

Let him satisfy the *Rishis* with his Vaidic studies; the deities with the proper burnt offerings; the manes, with the *S'râddha* offerings; the guests, with food; and the animals, with oblations offered unto them. (81)

Let him constantly celebrate the (*Pârvana*) *S'râddha* ceremonies by offering fruit, (edible) roots, boiled rice,

water and vegetables, etc., unto his manes, and evoke their satisfaction in special. (82)

In connection with the celebration of a *S'raddha* ceremony included within the five daily sacrifices, let him feed a single Brâhmaṇa; he need not feed any Brâhmaṇa in connection with the celebration of a *Vais'vadeva* sacrifice. (83)

Let a Bráhmaṇa offer, each day, oblations of consecrated boiled rice, cooked over the household fire, unto the following deities according to the Regulation, (*viz.*, (84)

Unto Agni, unto Soma, unto Agni and Soma combined, unto all the deities, unto Dhanvantari, unto Kuhu, unto Anumati, unto Prajâpati, unto the earth and firmament, and unto Svistakrit at the end. (85—86)

Having thus duly offered oblations unto each of these deities, he shall circumambulate them from the east by the south and west to the north as follows :—Obeisance to Indra and obeisance to the attendants of Indra in the east, obeisance to Yama and obeisance to the attendants of Yama in the south, obeisance to Varuṇa and obeisance to the attendants of Varuṇa in the west, and obeisance to Soma and obeisance to the attendants of Soma in the north. (87)

Then at the threshold of the sacrificial chamber he shall offer oblations unto the Maruts, unto the "water" in the water, and unto the Vanaspatis (lords of the forest) in the pestle and mortar. (88)

On the head of the *Vástupurusha* he shall offer oblations unto the goddess S'ri, by saying, "obeisance unto S'ri, at his foot to the goddess Bhadrakâli, by saying "obeisance unto Bhadrakâli," unto Brahma inside the chamber, by saying, "obeisance unto Brahma," and

finally unto the presiding deity of the household, by saying, "obeisance unto *Vâstudevatâ.*" (89)

Unto all the deities, unto ghosts that are abroad by day, and unto those that roam about in the night he shall offer oblations in the sky. (90)

On the ground, at his back, he shall offer oblations unto all the ghosts, by saying, "oblations unto all the spirits," and the residue of the food (boiled rice), thus offered unto the ghosts) he shall collect, and offer to the manes in the south, by saying, "obeisance to the manes." (91)

Unto dogs, unto the degraded, unto *Chandâlas** and persons afflicted with diseases which are the out-come of sin,† and unto crows and worms he shall offer oblations of boiled rice on the ground, taking care that they may not be soiled with dust. (92)

A Brâhmaṇa, who thus daily worships all creatures with food, assumes a resplendent body, and goes by the straightest road to the abode of supreme bliss.‡ (93)

After offering these oblations, a householder shall first feed the *Atithi* guests arrived at his house, and then dole out alms§ to *Brahmachârins* and mendicants. (94)

A Bráhmaṇa householder obtains the same merit

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* The text has "*S'vapachas*" which literally means cookers or eaters of dog's flesh.

† The text has *Pàpa-roginàm i. e.* persons afflicted with leprosy, phthisis, and kindred affections.——*Kulluka.*

‡ The text has *Sa Gachchhati Param Sthânam. Kulluka* explains it by "he is merged in the supreme *Brahma.*

§ The text has *Bhikshà,* which means a morsel of grain given to a poor man as alms.

Gràsamàtra Bhavet Bhikshà (A morsel of food is the quantity that shall be given as alms to a beggar)—*S'àtàtapa.*

by giving alms to beggars as a *Brahmachârin* does by making the gift of a cow to his preceptor in conformity with the ordinance. (95)

Let alms, or pitchers, full of water, be gifted to a Bráhmaṇa, thoroughly conversant with the meanings of the *Vedas*, by one duly worshipping him, and muttering words of benediction. (96)

Oblations offered unto the manes and deities by men, who, ignorant of the true spirit of gift-making, make gift unto burnt out* Brâhmaṇas, certainly do perish. (97)

Oblations cast in the mouth-fire of a Bráhmaṇa, kindled with the energy of *Vaidic* study and penitential austerities, succour one from great danger and from great sin as well. (98)

Let a householder give a cushion, and water for washing his feet unto an *Atithi*, arrived at his house (without invitation), and duly offer him cooked rice with curries etc., according to his might. (99)

A Bráhmaṇa guest, happening to remain unfed and unattended to even in the house of a householder, who daily lives upon the pickings of the field, or worships the five fires,† carries away the merit of all his pious acts. (100)

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* The text has *Bhasmibhuta* which literally means burnt down to ashes. KULLUKA explains it by "Brahmanas who are devoid of *Vaidic* studies and do not offer oblations to the manes and deities, and hence are like unto the extinguished charcoal.

† The text has *Panchâgninapi Juhvatah*: The worshipper of the five fires, *i.e.*, an extremely indigent Brahman. The five fires are the Tretâgni (the triad of fires, , the *Avasakhyàngni* and the *Sabhya*, *Sabhya* being the fire which one uses in warming himself (in want of clothes.)—*Kulluka*.

Hays,* ground,† water, and a sweet word, which forms the fourth (in the list), are never wanting in the houses of the good. (101)

A Brâhmaṇa, who resides for a single night in the house (of another), is called an *Atithi* (chance guest); since there is no certainty of his staying (there, the next day) he is called an *Atithi*.‡ (102)

A Bràhmaṇa living in the same village with him, or one who lives on his wits, even if he calls at the house of a man living with his wife and (sacred) fire therein, must not be called an *Atithi*. (103)

Householders, who, ignorant of the demerit of eating food given by others, stroll about in a village other than his own, out of a greed for sharing other men's hospitalities, become the domestic beasts of those whose hospitalities they then partake of. (104)

An *Atithi* arrived after sunset§ at the house must not be discarded under any circumstances. An *Atithi* (guest), whether arrived at the house in the proper or improper time, must not be kept unfed.|| (105)

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* The text has *Trinâni* (hays) *i.e.*, hays for a bed.—*Kulluka*.

† The text has *Bhumi*, ground. KULLUKA explains it by *A'sanam*, a cushion.

‡ *Atithi* is derived from "A," without and "Sthiti," stay *i.e.*, one, whose stay in the house is uncertain for more than one night.

§ The text has *Suryodhàh*, literally carried or borne by the sun.

|| In the proper time *i.e.* at the time of the performance of the *Vais'vadeva vali* (offerings to all the deites.)

GOVINDARAJA holds that it is a special provision for hospitalities to *Atithis* discarded on the score of not arriving at the time of the *Vais'vadeva* offering or of arriving at night fall.

Cf. O king, the sin of discarding an *Atithi* after sunset is eight times greater than what is incurred by not practising hospitality to an *Atithi* in the day.—*Vishnupurànam*.

Let not (a householder) eat that himself which his *Atithi* has not partaken of; hospitality to an *Atithi* brings on wealth, fame, and longevity, and ensures heaven to him who practises it. (106)

Cushions, bedsteads, beddings, following* and worship should differ according to the stations of *Atithis*. Better cushions, etc., should be given to *Atithis* of superior status, ordinary ones to *Atithis* of equal rank with the host, and inferior ones to *Atithis* of inferior ranks (in life). (107)

If a guest (*Atithi*) arrives at his house after the completion of the *Vais'vadeva* offering, and after another guest has previously arrived, he shall duly cook and offer food (boiled rice) to the second *Atithi*, but there is no need of making a second offering to the *Vais'vadevas*.† (108)

Let not a Brâhmaṇa mention his own name and family for enjoying one's hospitality; he, who eats by giving out the name of his own self and family, eats egesta. (109)

A Kshaṭriya, Vais'ya, or S'udra guest in the house of a Brâhmaṇa, as well as a preceptor or a relation, happening to call at his house, is not called an *Atithi*. (110)

But even if a Kshatriya calls (at the house of a Brâhmaṇa) as an *Atithi*,‡ the master of the house shall

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* The text has *Anuvrajyâm* which means an act of respectfully following a revered guest at the time of his departure.—*Kulluka*

† In connection with the sacred act of hospitality it is enjoined in the *S'âstra* that offerings should be made to all the deities (*Vis'vadevas*) before feeding the *Atithi*.

‡ The text has *Atithi-Dharmena* which means a Kshatriya, a resident of a distant or different village, seeking the hospitality of the house for the day.—*Kulluka*.

feed him sumptuously after the Brâhmaṇa *Atithis* have been repasted. (111)

If Vais'yas and S'udras arrive at his (Brâhmaṇa's) house as *Atithis*, he, out of compassion, shall feed them in the company of his own servants.* (112)

His friends and relations happening to be guests in his house out of love or affection, he (Brâhmaṇa) shall feed them with cooked food, as his circumstances would admit of, in the company of his own wife.† (113)

Newly married daughters and daughters-in-law,‡ infants, sick folks and pregnant women in the house he shall unhesitatingly feed before§ feeding the *Atithis.* (114)

He, who without having fed the abovenamed persons and the *Atithis* in the house, first eats anything himself, does not know that, his body will be devoured by dogs and vultures, after death. (115)

Let the master and mistress of the house eat what

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* The text has *Kutumva* which literally means dependants. KULLUKA explains it by "in the company of the servants of the house after the Kshatriya *Atithis* have been fed and before the master and mistress of the house have taken their repast. 112

† The text has *Saha-Bhàrjyayâ i. e.* in the company of his wife. KULLUKA says that it is only another mode of saying that at the time when the master of the house will eat his meal, for it is laid down in the *S'àstra* that the meal time of the master is the same with that of the mistress of the house. 113

‡ The text has *Suvâsinih* which literally means well clad girls. We have adopted *Kulluka's* explanation.

§ MEDHATITHI reads the line as *Atithibhyonvagevaitàn*, simultaneously with feeding the *Atithis* (guests.) We have however adopted KULLUKA's reading and explanation in our rendering of the text. 114

remains after feeding the Brâhmaṇas (guests), relations and servants. (116)

After worshipping the deities, Rishis, guests, manes and the household divinities* with oblations of boiled rice, let a householder eat his food at the end. (117)

He, who cooks food for his own sole use,† eats sin; food, which is the residue of sacrificial oblations, is recommended by the virtuous. (118)

One's King,‡ *Rittvika*, *Snâtaka*,§ preceptor, son-in-law,‖ father-in-law or maternal uncle, happening to call at his house after the lapse of a year,¶ he shall well come by first offering him a cup of honey (*Madhuparkam*). (119)

A king or a *Snâtaka*, happening to call at his house even within a year (of the last visit) on the occasion of a sacrificial ceremony, he shall welcome in the method of *Madhuparkam*, and not otherwise; this is the conclusion. (120)

Each evening, the housewife shall offer oblations of cooked rice, without muttering any *Mantras*, to the

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* The text has *Grihyâs'cha Devatâh* KULLUKA says that the *Bhuta-Yajna* (offering oblations to beasts) is also included within the meaning of the term.

† *Cf. Kevalâgho Bhavati Kevalâdah* (he who eats alone becomes associated with sin.)—*S'ruti.*

‡ A duly crowned Kshatriya.—*Kulluka.*

§ He who observes the vow of ceremonial ablution simply as a vowist or for studying the *Veas.—Kulluka.*

‖ The text has *Priya.* KULLUKA explains it by "*Jàmàta*, a son-in-law.

¶ The text has *Parsimvatasarât*; after the expiry of a year. The prefix *Pari* in this instance has, according to Jayâditya, the sense of "leaving aside."

MEDHA'TITHI reads it as *Parisamvatsarân*, *i.e.*, those who have come back after the lapse of a year.

Vais'vedevas, inasmuch as such offerings are enjoined to be made, (each) morning and evening. (121

Let a Bràhmana, who is a keeper of (the sacred) fire, offer a *Pinda S'râddha* to his manes on the day of the new moon, and after that perform the *Pindânvahâryakam S'râddha* from month to month. (122)

Monthly *S'ràddhas* offered by men to their manes are called *Anvahâryam* by the wise; commendable meat-offerings should be made to them on these occasions. (123)

O ye foremost of Bràhmanas, now I shall fully describe who shall be invited to, and who shall be avoided in, a *S'râddha* repast, as well as the number (of Brâhmanas) to be invited and the nature of food with which they are to be fed. (124)

Two Brâhmanas shall be fed on the occasion of a *Daiva S'raddha* ceremony; and three, on the occasion of a *Pitri S'ràddha*; or one Brâhmana on each such occasion. Even prosperous enough to feed many Brâhmanas, he shall not exceed the number, (fixed) (125)

In cases of feeding a large number of (Brâhmanas), proper attendance to them, and ascertainment of their purity, impurity, and the place and time of repasting (invitation) are the five factors that are destroyed (apt to suffer). (126)

This rite (of offering oblations to the manes) on each new moon* day is said to be conducive to the

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* The text has *Vidhu-kshaye* (*i. e.* on the last day of the moon's wane) which is the reading adopted by KULLUKA, KANDARAJA and MEDHA'TITHI. GOVINDARAJA reads it as *Vidhi-kshaye* and explains it as this is the rule (*Vidhi*) on the last days of the moon's wane (*Kshaye*), *i. e.*, such *S'ràddhas* should be offered to the manes on the day of the new moon, each month. We have adopted

benefit of the manes. He, who is constantly engaged in performing this *Smârta** rite, acquires opulence.† (127)

Givers shall give unto Brâhmaṇas, well-read in the *Vedas*, the oblations of food they have offered to the manes and deities; given to the most deserving recipients (Brâhmaṇas), they bear great fruits. (128)

A Brâhmaṇa shall feed a single Brâhmaṇa, conversant with the *Vedas*, on the occasion of a *S'raddha* offered to the manes or deities; great is the merit which he shall acquire by feeding such a single (Brâhmaṇa), there being no merit in feeding a large number of Brâhmaṇas who are ignorant of *Vaidic Mantras*. (129)

The parentage,‡ etc., of a *Veda*-knowing Brâhmaṇa should be far enquired into; *Vaidic* Brâhmaṇas, sons of anscestors who had been well conversant with the *Vedas*, are the vehicles§ for conveying the oblations to the manes and deities. Gifts made unto such Brâhmaṇas are as meritorious as gifts made unto *Atithis*.|| (130)

In the *S'râddha* where thousands of Bráhmaṇas, ignorant of the *Vedas*, are fed; if a single *Veda*-know-

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KULLUKA's reading as being identical with those of the ancient commentators of the Samhitâ.

* The text has *Laukiki*, KULLUKA explains it by *Smarta*, *i.e.*, a rite enjoined to be performed in the *Smriti*.

† The text has *Preta-Krityâ*, KULLUKA explains it by *Pitropakârartham*, *i.e.*, conducive to the benefit of the manes, and hence imparting wealth, good progeny etc. to the performer by way of reward.

‡ *Durâdeva Pariksheta*, the parentage, piety, erudition of these Bráhmaṇas and their remote ancestors should be enquired so as to determine whether they have acquired their excellence by heredity or not.

§ *Tirthas: Lit.* landing places.

|| The same merit which one acquires by practising hospitality and making gifts to *Atithis*.

ing Bráhmaṇa therein is satisfied with the *S'ráddha* repast, the merit of feeding such thousands on the occasion is acquired by feeding that Bráhmaṇa alone. (131)

Oblations offered to the manes and deities should be given to Bráhmaṇas who are the most excellent in respect of knowledge; blood-stained hands are not washed pure with blood. (132)

A Bráhmaṇa, ignorant of the *Vedas*, shall have to eat as many morsels of burning spear-heads, after death, as he eats of the *S'râdaha* oblations to the manes and deities, in life. (133)

Some Bráhmaṇas are devoted to (the cultivation of) self knowledge, others are devoted to the practice of penitential austerities; some there are who are devoted to the study of the *Vedas* and to penitential austerities, while others are devoted to work. (134)

Oblations offered to the manes shall be given to Bráhmaṇas devoted to the knowledge of self to eat, oblations offered to the deities should be duly given to all these four classes of Bráhmaṇas. (135)

Of a Bráhmaṇa who is well-versed in the *Vedas* and whose father was ignorant of the *Vedas*, and one who is himself ignorant of the *Vedas* but whose father was well-versed in them, the ignorant son of the *Veda*-knowing father should be regarded as a worthier guest (in respect of a *S'râddha* repast); but since adorable are the *Mantras* of the *Vedas*, a *Veda*-knowing son of a father, ignorant of the *Vedas*, should be as well-honoured (with an invitation to a *S'raddha* repast. (136—137)

No one, out of friendship, should be invited to a *S'ráddha* repast, friendship should be shown with other

acts and monetary (presents). Let him invite a Brâhmaṇa to the *S'râddha* repast whom he neither knows to be his friend or foe. (138)

A *S'râddha*,* offered by a person to his manes or to the deities, in connection with which it is mainly his friends that are repasted, fails to bear any fruit in the next world. (139)

A person (Brâhmana), who, out of ignorance, tries to make friendship through the instrumentality of a *Srâddha* repast; that worst of Bráhmanas, for acquiring such *Srâddha* friends, falls from heaven.† (140)

A *Srâddha* repast, given to one's friends and relations, is called a fiendish repast by the *Rishis*. Like blind cows huddled together in one pen such a repast may contribute to cement friendship in this world, but gives no benefit in the next. (141).

As a sower, by sowing seeds in an alkaline soil, reaps no harvest, so a giver, by giving oblations (*i e.*, feeding) to a Brâhmana, ignorant of the Vedas, (in connexion with a *S'râddha*), derives no benefit. (142).

A honorarium, duly given to an erudite (Veda-knowing) Brâhmana, makes its giver and recipient

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* GOVINDARAJA asserts that feeding Bráhmanas is the essential factor of a *S'râddha* ceremony, the offering of *Pindas* being only its minor and accessory feature. KULLUKA, following *A'pastambha* and others, asserts that the offering of oblations or offerings to the manes and the subsequent acceptance of those offerings by the Brâhmanas, present, form what is called a *S'râddha*.

† The heaven-giving merit of a *S'râddha* is described by *Yâjnavalkya*.

Longevity, progeny, opulence, erudition, heaven, salvation, happiness and kingdom, do the manes, satisfied with *S'râddha* offerings, impart.

entitled to religious merits* both in this world and the next. (143)

[In the absence of a qualified Brâhmana], better it is to feed a friend or a relation than to feed an erudite foe on the occasion of a *S'râddha* ceremony, as oblations offered to a foe fail to bear any fruits in the next world. (144)

On the occasion of a *S'râddha* repast, let him carefully feed a Brâhmana who has studied the *Rik*, *Yajus*, or the *Sama Veda* with all its sub-divisions (such as the *Mantras*, *Brâhmanas*, etc). (145)

The satisfaction, which the seven generations of his ancestors who feeds any such Brâhmana (on the occasion of a *S'râddha* ceremony) derive from the act; lasts for all eternity. (146)

The aforesaid Veda-knowing Brâhmanas (*S'rotriyas*) should be regarded as the worthiest recipients of *S'râddha* oblations, offered by a man to the manes or deities; the following are their substitutes whom the wise shall feed when such *S'rotriyas* would be unavailable. (147)

One's mother s father, mother's brother, sister's son, father-in-law, preceptor, daughter's son, son-in-law, and sons of mother's or father's sisters priest, and dis-

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* The text has *Phalabhâginah* * * * *Pretyachehacha.* Both MEDHATITHI and GOVINDARAJA explain it by "honorarium duly given to a Veda-knowing Bráhmana accords spiritual benefit to the donor in the next,' and fame and good name etc., in this world. KULLUKA explains that such a gift accords fame etc., to the donor in this world and salvation, etc., in the next, as described by *Yâjnavalkya*, and the recipient of the donation, by celebrating religious sacrifices therewith, acquires spiritual benefit and the fame of earning honest money in this world, as a sacrifice celebrated with ill-gotten gain fails to bear any fruits.

ciples should be fed on the occasion of a *S'râddha* repast in the absence of (the ten aforesaid *S'rotriyas*) (148)

Fitness, erudition, etc. of Brâhmaṇas, to be fed on the occasion of a *Daiva S'râddha* ceremony, must not be tested, which shall be carefully done in respect of those to be fed on the occasion of a *S'râddha* offering to the manes. (142)

Those Brâhmaṇas, who are gold-stealers, degraded, sexless, or athiests must not be invited on the occasion of a *Sráddha*, offered to the manes, or to the deities, this is the dictum of Manu. (150)

Brahmachârins who wear clotted hairs,* or who are ignorant of the *Vedas*, Brâhmaṇas who are afflicted with skin diseases† or are gamblers, or officiate as priests at many men's sacrifices must not be fed on the occasion of a *S'râddha* ceremony. (151)

Brâhmaṇas who are professional physicians, or live by worshipping divine images, or are meat-sellers, or carry on any kind of trade, should be avoided on the occasion of a *S'râddha*, offered to the manes, or to the deities. (152)

Servants of the king or of a village community, those afflicted with bad nail, black toothed ones, those who are hostile to their preceptors, and those (Brâhmaṇas) who have renounced their sacred fires and religious rites (enjoined to be performed in) the *Vedas* and *Smriti*, or live by usury. (153)

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* The text has *Jatilam*, KULLUKA explains it as *Brahmachârins* who wear clotted hair or clearly shave their heads.

† The text has *Durbalam*, weak. KULLUKA explains it by Brâhmaṇas suffering from cutaneous affections.

Brâhmanas suffering from phthisis, those who rear cattle for livelihood, or marry before their elder brothers have been married, or have renounced the performance of the five (daily house-hold) sacrifices, or are inimically disposed towards the Brâhmaṇas, or suffer their younger brothers to marry before them, or are incumbents upon endowments (whether money or monasteries) made by others for the public weal. (154)

A Bráhmaṇa, who is a professional dancer, a *Yati* or a Brahmachárin whose vow of continency has been soiled by the contact of a woman, the (Brâhmaṇa) husband of a S'udra woman, one begotten on a re-married widow,* the son of a woman born before her marriage, and one who lives with a faithless wife. (155)

He who teaches the *Vedas* for money, as well as he who learns them from him, he who has got S'udra disciples or teaches S'udra students, a harsh tongued (Bráhmaṇa), and sons born in adultery during the life time or after the death of their mother's husband. (156)

One who has wrongfully deserted his parents, or preceptor, as well as those who are associated either in *Vedaic* study or through marriage with those who have been degraded in life. (157)

One who is guilty of poisoning or of incendiarism, one who sells the Soma plant, one who partakes of the food of a man born in adultery,† a sea-faring

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* The text has *Punarbhava*. It may also mean the son of a woman born in adultery after the demise of her husband.

† The text has *Kundah*, a son born in adultery during the life-time of her mother's lawful husband. KULLUKA holds that the two kinds of incestuous offspring mentioned in the preceding couplet are here contemplated by the term *Kundah*, which includes both *Kundah* and *Golakah*.

Brâhmaṇa, a professional eulogist, an oilman, and a forger of documents, or a falsifier of weights. (158)

One who quarrels with his father,* a deceitful one,† a drunkard,‡ one afflicted with a (foul) sinful disease or under an imprecation, an arrogant (Brâhmaṇa), as well as the one who deals in any kind of sweet sap such as, (sugarcane juice, etc.) (159)

A (Brâhmaṇa) who constructs bows and arrows, one who marries a girl with an unmarried elder sister, one who injures his friends, one who lives by gambling with dice, and he who has learnt the *Vedas* from his son. (160)

One afflicted with epilepsy, scrofula, or leucoderma, or one who is wicked, insane, or blind, or speaks evil of the *Vedas*. (161)

A trainer of cows, horses, camels or elephants, a professional astrologer, a tamer of beasts and one teaches the science of war. (162)

One who obstructs a water course or diverts it in another channel, a professional mason or architect, one who plants trees, or goes on errands for money. (163)

A dog-player, one who lives by training falcons, a defiler of girls, one who kills animals, one who is in the service of a S'udra, and one who serves all classes of society as a priest. (164)

One who does not observe the rules of good conduct, a sexless (Brâhmaṇa), one who daily begs, or lives

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* The text has *Pitrà Vivàdamânâh*, KULLUKA explains it, one who quarrels with his father whether for arguing a point of *S'astra* or for any worldly object.

† Several editions read *Kekarah*, squint-eyed.

‡ *Mudyapa i.e.*, one who drinks any form of intoxicating liquor other than *Surà* (wine).

by agriculture, one afflicted with elephantisis of the legs, and one condemned by honest men. (165)

A Brâhmana who rears sheep or buffalloes for a living, one who has married a girl previously wedded to another, and one who carries corpses for money, all these Brâhmaṇas should be studiously avoided on the occasion of a *S'râddha* ceremony. (166)

A good and erudite Brâhmaṇa must avoid all these (*i e.*, the aforesaid) vile and condemnable Brâhmaṇas, who disgrace the row of eaters in a *S'râddha* repast. (167)

A Brâhmana, who has not studied the *Vedas*, is like unto a rush fire that is soon extinguished, to him oblations must not be offered, as no one casts fire-offerings in the ashes. (168)

The merit which the giver acquires in the other world by giving oblations unto Brâhmaṇas, unfit to be given access to a row of diners, in connection with a *S'râddha* offered to the manes, or to the deities, now hear me describe in detail. (169)

Whatever is eaten by Brâhmaṇas who are non-observant of the *Vaidic* or *S'âstric* vows, or by those who are guilty of the sin of *Parivetta*, or by Brâhmaṇas who are unfit to sit in the row of diners (*apânkteyas*) in a *S'râddha* repast, is eaten by monsters. (170)

A younger brother, who marries or kindles the sacred fire before his elder (brother) has married or kindled such a fire, is called a *Parivettá*, the latter a *Parivitta*. (171)

A *Parivettá*, a *Parivitta*, the bride given away in such a marriage, the giver of the bride and the priest who solemnizes the marriage ceremony, all these five, go to hell, (after death). (172)

He, who, otherwise than under an appointment of begetting a son on her, visits the widow of his deceased elder brother, out of passion, is called the husband of a deceased elder brother's widow. (173)

Sons begotten by a man on another's wife are called either *Kundas* or *Golakas*. The son of a woman, born in adultery, during the life time of her lawful husband, is called a *Kunda*, while a son begotten on a widow, after the demise of her husband, is called a *Golaka*. (174)

S'râddha oblations* offered to either of these two kinds of sons, (incestuously) begotten on another man's wife, destroy all the merits of their donors (both in this world and the next. (175)

If a Brâhmana, unfit to be invited to a *S'râddha* repast (*Apânkteya*),† sees a number of competent Brâhmanas eating their meal (in connection therewith.), the unfortunate giver of the repast is deprived of the merit of feeding that number of Brâhmanas, seen eating by the *Apânkteya* one. (176)

[In the event of the dinner being] thus looked at‡ by a completely blind *Apânkteyà*, the giver of the repast is deprived of that much merit as is acquired by feeding ninety Brâhmaṇas; looked at by one, blind in the one eye, he is robbed of the merit which is acquired by

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* Any oblation whether offered to the manes, or to the deities on the occasion of a *S'râddha* ceremony.

† Such as Brahmanas, guilty of gold stealing etc.

‡ How can a blind man see? The meaning is that, if a blind, *Apânkteyà* intruder can reasonably infer from sounds, etc., that the repast is going on. KULLUKA explains that a blind, *Apânkteya* onlooker, sitting at a place whence it is possible for one with eyes to writness the repast.

feeding sixty Brâhmanas; looked at by a leper (leucodermic Brâhmana) or by one afflicted with a sinful malady, he is robbed of the merit which is acquired by feeding a hundred or a thousand Brâhmanas. (177)

If a Brâhmana, who is the priest of S'udras, touches with his limbs any number of worthy Brâhmanas, eating a *S'râddha* repast in the same row with him, the giver of the repast is deprived of the merit of feeding the Brâhmanas so touched (by the priest of S'udras). (178)

Even a *Veda*-knowing Brâhmana, who has accepted, out of greed, any gift from a Brâhmaṇa who serves as the priest of S'udras, shall meet his doom, like an unbaked clay-pot (immersed) in water. (179)

A gift made unto a (Brâhmana) seller of *Soma plant* is like unto excreta,* a gift made unto a professional physician is like unto pus and blood. Destroyed is the gift which is made to a paid worshipper of a village deity (*Devala*), while that which is given to a usurer (Brâhmana) can not stand† before the deity. (180)

The gift made to a trader (Brâhmana) is of no benefit either here or hereafter. Like libations of clarified butter cast in the ashes is the gift made to a Brâhmana who is the son of a faithless widow, born after her husband's demise. (181)

Oblations offered to the manes and deities, if they are given to the aforesaid impious and condemnable Brâhmanas who are not fit to be invited to a *S'râddha*

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* Can never be acceptable to the manes or deities—KULLUKA.

† The text has *Apratishthamtu* which literally means has no *locus standi*. KULLUKA explains it by" *Anâs'rayutayâ Nishphalam*, futile as it is not supported (countenanced) by the gods.

repast, are like unto blood, fat, flesh, marrow, bones etc.,* this is what the wise men say. (182)

Hear me speak in detail of those foremost of Brâhmanas whose presence sanctifies a row (of diners) in a *S'ráddha* repast which has been sullied by the presence of an *Apánkteya* Brâhmana, (not fit to sit in the row). (183)

Those (Brâhmanas), who are foremost (*i.e.*, well read) in all the *Vedas* and *Vedángas*,† and whose ten ancestors‡ were well conversant with the *Vedas*, are called sanctifiers of the row (*Panktipávanas*) (184)

He who has taken the vow of reading the *Trinâchiketa*,§ or the three *Suparnas*,|| or has studied the six allied subjects of *Vedic* study, or sings the *Jyeshtha Sáman*, or keeps the five sacred fires, or is the offspring

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* KULLUKA says that in the opinion of the wise these oblations are transformed into many an abominable thing, such as raw fat, meat, etc. which their giver to the worthless Brahmanas is obliged to partake of in the next world; or he is necessitated to take birth in a family in which such impure things are eaten.

† The text has *Pravachaneshucha*. *Pravachanam* means any branch of knowledge which serves to illucidate the meaning of the *Vaidic* text. Yama includes *Nyàya* philosophy and the six allied branches of *Vaidic* study within the *Pravachanam* in as much as he extends the privilege of *Panktipavana* to a student of *Nyàya* philosophy or of any of the *Shadangas* (six sub-divisions). of *Vaidic* study. *Nyàyavichcha Shadanguvit.*

‡ The text has *S'rotriyànvayhàjschá* which means descendants of (*S'rotriya*) *Veda*-knowing ancestors. The meaning adopted in the translation is based on an aphorism of *Usana*, *Chhandasà S'uddha Das'a Purusha*, ten generations of ancestors purified by *Vàidic* study.

§ The fore part of the Yajur Veda.

|| *Taittiriya Aranyakam* X. 48—50.

of a marriage celebrated in the Brahma form (is a sanctifier of the row. (185)

A knower of the *Vedas*, an expositor of *Vedic* doctrines, a religious student, a maker of many gifts, and a centenarian, should be known as sanctifiers of the row. (186)

On the occasion of a *S'râddha*, at least three Brâhmanas possessing the aforesaid qualifications should be respectfully invited on the day of the ceremony, or on the previous day. (187)

A Brâhmaṇa, on being invited to a repast given in connexion with a *S'râddha* offering to the manes, shall observe perfect continence and refrain from studying the *Vedas;* the celebrant of the *S'râddha* ceremony shall as well observe the same (rules of) conduct. (188)

The manes do invisibly enter the persons of Brâhmaṇas invited (on the occasion of a *S'râddha*), follow them like the air,* and sit by them when they are seated (189)

Even the foremost of Brâhmanas, who, having accepted an invitation (to a *S'râddha* repast), wilfully violates his pledge (to attend it), is sure to incur sin, and will be reborn as a hog in his next birth. (190)

He, who, having been invited to a *S'râddha* repast,

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* The text has *Vâyuvachchânugachchhati* follows like the air. KULLUKA explains "Vayu" by "*Prâna Vâyu*" vital airs, the whole meaning according to him being that, "Pitris (manes) enter the organisms of the Brahmana guests just as souls of men enter the seeds in their parents' bodies.

sexually knows a S'udra wife,* is associated with all the sin done by the giver of the repast.† (191)

The manes are wrathless, cleanly (in their habits, and magnanimous,‡ are prior to the gods, and have laid aside their arms. 192

The source of their (manes' origin, those who constitute this region of the manes, and the mode of worshipping their Pitris (progenitors) now hear me describe in detail. (193)

The *Pitris* are the sons of Rishis, Marichi, etc., who are the sons of Manu, the son of Hiranyagarbha. (194)

Of these, Somasadas, the sons of Virat, are the manes of the Sâdhyas; and Agnishattas, the sons of Marichi, who are renowned in the three regions, are the manes of the deities. (195)

Barhishadas, the sons of Atri, are the manes of Daityas, Dânavas, Gandharvas, serpents, Râkshasas, Kinnaras and birds. (196)

Somapas (Soma-drinkers) are the manes of Bráhmaṇas, *Havirbhujas* (eaters of oblations) are those of Kshatriyas, *Ajyapas* (drinkers of clarified butter) are

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* The text has *Vrishali* which means a S'udra wife. Both MEDHATITHI and GOVINDARAJA hold that, intercourse even with his Brahmana wife by a man, invited to a *Sràddha* repast, is forbidden. They give the etymology of the term *Vrishali* as *Vrikasyante* chapalâyati Bhartáram, one who covets her husband and makes him restive," in short, an amorous wife." Perfect continence on the part of the guest on the occasion is what is contemplated by the text. For other meanings of "Vrishali" see *Apastambha*.

† The text has *Pratipadyati*, that is, all sin of the giver of the repast is transferred to the incontinent guest.

‡ The text has *Mahabhàgàh* i. e. possessed of the eight moral virtues of clemency, etc. *Kulluka*

the manes of Vais'yas, and *Sukâlinas* are the manes of S'udras. (197)

The sons of the celestial bard (Bhrigu) are called Somapas, the sons of Angira are called Havirbhujas, Ajyapas are the sons of Pulastya, and Sukâlinas are the sons of Vasishtha. (198)

Agnidagdhâs, *Anagnidagdhâs* (lit, not burnt in fire), *Kavyas, Barhishadas, Agnishattâs*, and *Saumyâs* should be known as the manes of Bráhmaṇas. (199)

Thus the principal ones among the manes have been described, infinite are their sons and grand-sons in this universe.* (200)

From the Rishis† have originated the *Pitris* (manes) and from the manes have sprung the races of demons and divinities, and from the deities have originated all things in the order of immobile, mobile, and so on. (201)

Water, reverentially offered to the manes in a silver vessel, or in a vessel plated with silver, gives them infinite satisfation. (202)

The performance of *Pitri S'ráddhas* (*i e., S'râddhàs* offered to the manes) is more specifically obligatory on the twice-born ones than the performance of *Daiva S'ráddhas* (*i.e. S'ráddha*-offerings made to the deities).

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* The Mârkandeya Purânam describes these sons and grandsons of the *Pitris* as the manes of lower animals such as the cow, the horse, etc.

† Celestial sages such as Marichi, etc. Hence even in *S'ráddha* ceremonies of one's own father, grandfather, or great grandfather, the *Somapa* manes should be as well worshipped, in as much as they are the remote descendants of such soma-drinking *Pitris.—Kulluka.*

A *Daiva S'râddha* is held only as a prelude* to a *Pitri S'râddha* (ceremony). (203)

For the protection of a *Pitri S'râddha* ceremony it should be preceded by a *Daiva S'râddha* offering.† A *S'râddha,* not protected in this manner, is destroyed by monsters. (204)

Hence the *Vis'vedevas* should be invoked at the outset, and formally bid adieu at the close, of a *Pitri S'râddha* ceremony, the manes should not be invoked or dismissed in a *S'râddha* before the invocation and dismissal of the *Vis'vedevas.* He perisheth with his progeny who invites the Bráhmaṇas or dismisses the Bráhmaṇa representatives of his manes in a *S'râddha* ceremony without first worshipping the *Vis'vedevas* (as directed above.)‡ (205)

Let him seek out a solitary and holy§ plot of land for the performance of a *S'râddha* (thereon) and plaster it with cow-dung; the ground must be (artificially) made to slope towards the south, if it is not so by nature. (206)

S'râddhas offered to the manes on river-banks, in solitary places, in recesses of forests,‖ etc., satisfy them to the greatest degree. (207)

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* A *Daiva S'raddha* forms only a preliminary and auxiliary function of the *Pitri S'râddha* ceremony.

† Invocation and offerings to the *Vishvadevas* (*i. e.* all the deities).

‡ All rites done unto Brahmanas in connection with a *S'ráddha* offering to the manes must be preceded by similar rites being done unto the *Vis'vedevas—Devala.*

§ The text has *S'uchi,* sacred, KULLUKA explains it by free from bones and charcoals.

‖ The text has *Avakás'eshu chokshheshu,* KULLUKA explains it by *Svabhávenas'uchayo'ranyâdiprades'ânteshu,* Recesses of naturally sacred places such as, forests. etc.

There, after they have bathed and duly sipped water, the invited Bráhmaṇas shall be seated, each on a separate cushion, containing *Kusha* grass.* (208)

Thus having seated these commendable Bráhmaṇas on comfortable cushinons, they should be worshipped with the offerings of saffron, sandal paste, and garlands of sweet-smelling flowers, those who represent the deities being first worshipped, and after them the representatives of the manes. (209)

Then having offered the water of veneration (*Arghya*), containing sesame and *Kus'a* grass, he shall, with their permission, make fire offerings in the manner following. (210)

At the outset let him satisfy *Agni*, *Soma*, and *Yama* with libations of clarified butter, and, after that, offer oblations unto his manes. (211)

In the absence of the sacred fire,† let him (the celebrant) offer the oblations on the hands of the Bráhmanas. "Fire is the Bráhmana," thus Bráhmaṇas, well-versed in the *Vedas*, have said. (212)

The foremost of the twice-born ones (Bráhmaṇas), devoid of all irascible feelings, ever graciously disposed, the oldest born in the economy of the universe, and perpetually engaged to promote the weal of the world, have

* On each of the cushions of Brahmanas who are the representatives of the Vis'vadevas shall be placed two blades of *kus'a grass* with their tips directed towards the east, on each of the cushions of the Brahmanas who represent the manes shall be placed a single blade of *kusa grass* with its top pointed towards the south—*Devala*.

† As is probable in the case of an unmarried religious student, duly initiated with the thread, who has finished his study and returned from the house of his preceptor, or of a widower.—*Kulluka*.

been described by the Rishis as the proper recipient deities of *S'râddha* offerings (oblations). (213)

All acts* in connection with the fire-offering must be done by the offerer, seated in, or looking towards, the south, with his right hand. He shall sprinkle water on the ground on which the oblation will be offered. (214)

Let him make three *Pindas* (oblations) out of the remnants of oblations cast in the fire; and facing the south, with his whole soul bent thereon, let him offer the same on the *Kus'a* blade, with the *Pitri Tirtha*† of his right hand. (215)

Then having offered the *Pindas* on the *Kus'a* blades conformably to the rules (of his own school of *Grihya* Regulation), let him rub his hand over the *Kus'a* roots for the satisfaction of his three generations of ancestors, starting with his great grand-father, in the ascending line, who are fond of such pasty scrapings of oblations.‡ (216)

Then having directed his face towards the north, he must sip water, and gently practise three *Prânâyâmas*, and make obeisance to the six seasons of the year and to the manes.§ (217)

The residue of water, contained in the water-vessels, shall be gently poured out near each of the *Pindas*

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* Such as *Paryukshanam*, (silently sprinkling water over the fire without muttering any Mantra, etc.—*Kulluka*.

† Part of the hand between the fore-finger and the thumb, considered sacred to the manes.

‡ On the *kus'a* roots let him scrape the sticky paste (of oblation) from his hand—Vishnu.

§ Respectively running as "I make obeisance to spring" (*Vasantâya Namastubhyam*) and "obeisance to you, manes" (*Namo Vah Pitarah*)—*Kulluka*.

(oblations), and the *Pindas* shall be smelled in the order in which they have been offered. (218)

After that, let him take a small portion from each of the oblations offered to the fathers, etc., and give them first to the Bráhmaṇas, present, to eat. (219)

In the event of his father living, let him (the celebrant) offer *S'râddhas* to his three ancestors preceding his father,* or feed his own father instead of the Bráhmaṇa, who is usually appointed to represent him in the ceremony. (220)

But he whose father is dead, but whose grand-father is alive, let him offer a *S'râddha* first to his deceased father, and after that, to his departed great grand-father.† (221)

A living grand-father can eat the oblation himself instead of the Bráhmaṇa representing him (in connection with a *S'râddha* offered by his grandson), or the grandson may perform the ceremony in any way he likes with the permission of the grand-father. (222)

Then having given water and *Kus'a* grass in the hands of the Bráhmaṇas, let him offer the first pickings from the oblations thereon, by muttering the *Mantra*, oblation to the manes "(*Pitri Svadhá*)." (223)

There, carrying the plate of boiled rice with his hands, he, meditating on his departed ancestors, shall place it near the Bráhmaṇas for serving the boiled rice to them. (224)

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* Grandfather, great grandfather, great great grandfather.

A son is privileged to perform *S'râddhas*, which are accessory to an expiatory rite (*Pràyas'chittam*) even in the life time of his father.

† Govindaraja, following Vishnu, explains it as, "He whose father and great-grand-father are dead, let him first offer a *Pinda* (*S'râddha*) to his two ancestors, preceding his grand-father.

The boiled rice, contained in a plate which is not carried with the two hands, or is served out only with a single hand, is robbed by the malignant *Asuras* (demons). (225)

[Plates, containing] vegetable curries or soups, milk, curd, honey and clarified butter, must be carefully deposited on the ground before serving them to Bráhmaṇas out of the same. (226

Articles of confectionary, sweet porridge,* edible roots, fruit, palatable preparations of meat, and aromatic cordials. (227)

These should be gradually brought near the Bráhmaṇas with undivided attention and served to them by commending the actual quantity served out at a time. (228)

One must not shed tears at the time of serving out the dishes (to the Bráhmaṇas), nor give vent to anger, nor speak falsehood, nor scatter the boiled rice, nor touch it with his feet. (229)

Tears shed by one, at the time of serving the boiled rice, augment the satisfaction of ghosts; a fit of anger at the time leads to the pleasure of one's enemies, a falsehood spoken at the time, augments the satisfaction of dogs, boiled rice, trampled under feet, leads to the satisfaction of monsters, and scattering boiled rice, leads to the satisfaction of miscreants. (130)

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* The text has Bhakshyam, anything that is eaten by chewing, and Bhojyam, anything which is taken in the manner of a sweet porridge or thick barley gruel, etc, KULLUKA explains *Bhakshyam* by *Modakádi* (confection) etc. and *Bhojyam*, *Pàyasadi*, rice cooked with milk and sweetened with sugar, and such like preparations.

Articles of food, to which the Bráhmaṇas show a fondness at the time, must be unstintedly served out to them; a discourse on the supreme Self at the time leads to the satisfaction of the manes. (231)

During the *S'râddha* repast *Vedas*, *Purânas*,* *Itihâsas* and *Khilas*† should be recited to the Bráhmaṇa guests, when they would be eating. (232)

In a cheerful frame of mind, he, (the giver of the repast), shall satisfy the Brâhmanas, feed them gently, and repeatedly ask them to partake more and more of the (proferred) dishes, etc,. by dilating on their excellence. (233)

Let him assiduously feed a religious student, related to the deceased (to whom the *S'râddha* is offered) as a daughter's son, and honour him with the present of a blanket,‡ and scatter sesame on the ground of the *S'ràddha*. (234)

Three things are sacred in a *S'ràddha*, *viz.*, a daughter's son, a blanket and sesame; three things are commended in a *S'râddha* ceremony *viz.*, cleanliness (purity of mind and body), non-irascibility and absence of hurry. (235)

Let the Brahmanas silently eat all the cooked food, luke warm, in a *S'râddha* repast. Repeatedly asked to pronounce on their excellence or otherwise, they must not open their mouths. (206)

As long as the food remains warm, as long as the

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* In his commentary on *Brihad A'ranyaka*, S'ankara describes *Purânas*, as works dealing with the creation of the universe.

† *Khilas*, KULLUKA explains it by *S'risuktas*, *S'iva 'Sankalpas*, etc.

‡ The text has *Kutapam*, KULLUKA explains it by "*Nepâla kambalam*," a blanket manufactured in the country of Nepala.

Brahmanas eat that in silence, as long as they do not remark on the excellence of the food, so long do the manes eat. (237)

What the Brâhmaṇas eat with their heads covered, whatever do they eat with their faces towards the south, whatever do they eat with their shoes on, the monsters (and not the manes) eat all that. (238)

Let not a *Chandàla*, a hog, a cock, a dog, a woman in her menses, or a enuch see these Bráhmaṇas eating a (*S'ràddha* repast). (239)

Any thing looked at by (any of these creatures) in the course of a fire-offering, gift-making, repast, or a *S'ràddha* in honour of the manes or deities, produces contrary effect. (240)

A hog by his scent, a cock by flapping his wings, a dog by his sight, and a vile-caste man by his touch, destroys a *S'ràddha*. (241)

A lame or one-eyed man, or one who has a limb in less or excess, even if he chances to be a servant of the giver of the repast, must be removed from the place of the *S'râddha*. (242)

A householder or a mendicant Brâhmaṇa, if he happens to ask for a meal on the occasion, he shall feed, according to his might, with the permission of the Brâhmaṇas, who are the eaters of the *S'ràddha* repast. (243)

All kinds of cooked curries and boiled rice etc,. blended together and mixed with water, shall be deposited on *Kus'a* blades before the repasted Brâhmaṇas. (244)

These leavings deposited on the Kus'â (grass) are unfit to be cast in the fire; they form the portions of

spirits of deceased infants, and of faithless wives who had left their husband's familes in life.* (245)

The leavings of food cast on the ground in a *S'râddha* repast is laid down as belonging to the portion of artless and energetic servants of the house. (246)

S'ràddhas, which should be offered to the spirit of a newly deceased person till the performance of the *Sapindikaranam* rite, should be performed without offering oblations to the *Vishvedevas*; and only a single Brâhmaṇa, a single oblation, and a single blade of *Kus'a* grass are necessary for each of them.† (247)

After the performance of his *Sapindikaranam* the sons of the deceased, whose funeral rites have been done according to the Regulation, shall offer oblations to his spirit on the day of his death‡ in the manner of a *Pârvana S'ràddha*.§ (248)

Having eaten a *S'raddha* repast, the foolish one, who gives the leavings of his plate to a *S'udra*, falls headlong into the hell of *Kâla S'utram* (thread of time). (249)

In the excreta of him, who has sexually known a woman within twenty four hours of eating a *S'râddhà*

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* The text has *Tyâginâm*—KULLUKA explains it by *Gurvâdi-Tyâginâm* who have abandoned their husbands and superiors. We have adopted *Govindraja's* explanation in our translation.

† With only a single *Arghya* offering, devoid of oblations to the deities, invocation and fire-offerings, and with a single Kus'a blade should be performed such an *Ekoddishta S'râddha* (*i.e.*) a S'râddha offered to the spirit of a person who has recently departed this life—*Yâjnavalkya*.

‡ On the day marked by the same lunar phase in each month of the year.

§ *Pârvana S'râddha* is a S'râddha offered to the manes on the day of the full or new moon (*Parva*).

repast, shall his manes lie for a month from that date. (250)

Having asked the Brâhmanas, "have you well eaten?" or "have you been repleted?", he shall ask them to wash their mouths and hands, and after they have so washed, request them to take rest, saying "rest yourselves O, Brahmanas." (251)

After rest, the Brâhmanas shall say, "*Svadhà Asi*" (let the manes be satisfied);* in all rites of *S'ràddha* it is the highest benediction. (252)

After that, he shall ask the Brâhmanas in which way the residue of food (prepared on the occasion) to to be distributed. He shall give it to persons as they will direct him to do. (253)

In all *S'ràddhas* offered to one's father or mother, he shall enquire about the satisfaction of the Brâhmanas, by asking, "have you well eaten?"; in those offered to all the ancestors *(goshthi)* by asking, "have you well heard?" in those offered on auspicious occasion *(A'bhyudaika)* by asking, "is it well done?", and in those offered to the deities, by asking, "does it please?" (254)

An auspicious afternoon,† *Kus'a* grasses, plastering the house with solution of (fresh) cowdung, sesame seeds, unstinted gifts (to the Brâhmanas), purification‡ and cooking of the edibles, and acquisition

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* The full meaning is that, let the manes be satisfied and let blessing accrue therefrom to the celebrant of the *S'ràddha* ceremony.

† Afternoon in cases of *S'ràddhas* offered on the day of the new moon. According to another *Smriti*, *S'ràddhas* to be offered on auspicious occasions (*Abhyudaiyaka*) should be done in the morning.

‡ The text has *Samskâra*, which means either purification of or cooking curries, boiled rice, confection etc.

of row-sanctifying (*Pankti-pâvanas)* Bráhmaṇas, these are the blessed auxiliaries of a *S'ráddha* ceremony. (255)

Kusa' grass, *Mantras,* morning, *Havishyànnam* and things, which have been enumerated as sacred before, are the blessed accessories to a *S'ráddha* offered to the deities. (256)

Food grains used by *Munis* (divine contemplators),* milk, *Soma*-juice, raw meat† and non-alkaline salts‡ are called natural oblations. (257)

Having dismissed the Bráhmanas, let him, pure, silent and self-controlled, longingly cast his look towards the south, and pray the manes as follows: (258)

May the number of gift-makers, O ye manes, increase in our family, may our progeny and wisdom in the Vedas grow from more to more, may veneration towards the Vedas never depart from our family, and may we have many things fit to be gifted away. (259)

Having thus performed the *S'ràddha* and at the close of the prayer, the oblations (*Pindas*) should be caused to be eaten by a cow, or by a Bráhmana, or by a goat, or they should be cast in the water or fire. (260)

Several authorities advise to offer the *Pindas* to the manes after the Bráhmanas have been fed; others advise to give the oblations to the birds to eat, others advise to cast them in the fire or water. (261)

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* S'ankara in his commentary on the *Brihad Âranyaka Upanishad* defines "*Muni*" as *mananát Muni*, from minding the supreme Self he is called *Muni*. The text has *Munyannáni* that is the kind of food grains which is eaten by hermits in the forest, such as *Nivára* etc.

† Flesh of an animal which is not forbidden to be eaten, such as venison, hare's flesh, or goat's flesh, which may be offered to the manes as oblations.

‡ Such as Rocksalt, sea salt, etc.

The second oblation* (*Pinda*) should be given to a faithful and lawfully married wife, eager to worship the manes and desirous of conceiving a male child.* (262)

[Thereby] she will give birth to a long-lived, intelligent, well-renowned, opulent, and virtuous son, spiritually disposed, (who, in his turn), will be the father of a large family. (263)

Thus having washed his hands and sipped water, he shall, with the greatest attention, feed his father's cognates, and after that, the relations on his mother's side. (264)

Let not the leavings be removed till the Bráhmaṇas have departed from their seats; and after that, let him make the household offerings, this is the Regulation. (265)

Now I shall describe the kinds of oblations, which, being duly offered to the manes, give them satisfaction which lasts for a long time, or for all eternity. (266)

Sesame, barley grains, Vrihi grains, kidney beans, water, fruits, and edible roots, duly offered to the manes, keep them satisfied for one month. (267)

Páthina fish (keeps them satisfied) for two months; venison, for three months; mutton, for four months; and flesh (of clean) birds, for five months; (268)

Goat's flesh, for six months; flesh of a spotted deer, for seven months; the flesh of an *Ena* deer, for eight months; and the flesh of a *Ruru* deer, for nine months. (269)

Flesh of the buffalo or rhinoceros satisfies the manes

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* The text has *Madhyamah Pindah* (*i e*) the oblation offered by her husband to his deceased grandfather. and duly consecrated with the *Grihya mantras.*

for ten months; the flesh of a hare or tortoise, for eleven months; (270)

Preparations of cow-milk, and *Pâyasa* for one full year; the flesh of a white, old goat, for twelve years. (271)

The satisfaction, which they derive (from) *Kâla-s'âka* (a kind of vegetables), large scaled fishes, flesh of the rhinoceros or of red goat, honey, and food grains lasts for all eternity. (272)

Anything mixed with honey, which is offered to them on the thirteenth day of the fortnight, marked by the asterism *Maghâ*,* leads to their satisfaction for eternal time. (273)

"May he be born in our family, who will offer us *Pâyasa* offerings, mixed with honey and clarified butter, on the day of the thirteenth phase of the moon, marked by the asterism *Maghâ*, or under the auspices of *Kunjara-chchhâyâ*.† (274)

Anything, which is reverentially offered to the manes, gives them infinite and eternal satisfaction in the next world. (275)

The days of the fortnight, from the tenth day to the day of the new moon, excepting the day of the fourteenth day of the moon's wane, are auspicious for the performance of *S'râddhas*. (276)

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* The *Trayodashi* (the thirteenth day of the moon's wane) is specifically mentioned, the thirteenth day of the moon's wane in the month of Bhâdra should be considered as meant—as Sankha opines.

† When the sun is in the asterism *Hastà* in the month of *A'shvin*, the thirteenth day of the lunar wane in the month of *Mukhya Bhàdra* in connection therewith, marked by the asterism *Maghà*, is called *Kunjara-Chchhàyà*, see Vishnu. Ch. LXXVIII—52, 53.

S'râddhas, offered under the auspices of even numbered asterisms (such as, the second, fourth lunar mansions), or of the even numbered phases of the moon, grant the fruition of all desires; while those, offered under the auspiees of odd numbered asterisms, or lunar phases, grant a family of opulent and erudite sons. (277)

As the dark fortnight is more auspicious than the light one for the purposes of *S'ràddha* offerings to the manes, so evening is better than forenoon for that end. (278)

With the holy thread placed on his right shoulder, and the *Kus'a* grass in his hand, let him assiduously perform all rites in connection with a *S'ràddha* to the manes with the help of the *Pitri-tirtha* of his right hand. (279)

Let him not offer a *S'râddha* offering in the night; night is the time for monsters, nor they should be offered at either meeting of the day and night, nor just at sunrise. (280)

In the event of his inability to offer *S'râddhas,* each month, let him in this manner offer three *S'râddhas* in Summer, Rains, and fore-winter (*Hemanta*). (281)

The fire offering to be made in a *S'ràddha* must not be made in any other fire than that in which *Vedic* and *Smârta* rites are performed; a Brâhmaṇa keeper of the sacred fire must not offer a *S'râddha* on any other day in the dark fortnight except on the day of the new moon. (282)

The foremost of Brâhmaṇas obtains the same merit by offering libations of water to the manes after his bath, as is acquired by instituting the *Pitri-yajnas* (*i.e., S'râddhas, lit.* sacrifices offered to the manes.) (283)

The Rishis call the (heirarchy of) fathers as *Vasus*, the (heirarchy of) grand-fathers as *Rudras*, and the (heirarchy of) great grand-fathers as A'dityas (284)

Every day, eat the residue of cooked food left after first feeding the Brâhmaṇas (Vishvasa); eat, every day, ambrosia. The first is called *Vishvasa*, the second is the residue of food left after performing a sacrifice therewith. (285)

Even the eternal S'ruti has aknowledged the divinity of the manes. Thus I have told you all about the mode of performing the five daily sacrifices, and all rites in connection therewith. Now hear me describe the means by which the twice-born ones shall earn their livelihood. (286)

CHAPTER IV.

A TWICE-BORN one shall reside for the first quarter of his life* in the residence of his preceptor, and the second quarter (thereof) in his own house as a married man. (1)

A Brâhmaṇa, other than in the time of distress, shall earn his livelihood and maintain his family by a means, which does not clash, or clash very little, with other men's interests.† (2)

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* The text has *Chaturthamâyusho Bhagam*, a quarter part of the duration of life, *i. e.* twenty five years, since according to the *S'ruti*, a hundred years is the ordained space of human existence. *S'atâyurvai Purushah.*

† In short by teaching, by celebrating sacrifices on behalf of their celebrants, and by receiving gifts from the pure and the holy, etc., *Yâjanadhyâpana-Vis'uddha-prati grahâdibhih—Kulluka.*

He must earn money, enough for his merest existence, by works which do not disgrace the social order he belongs to, and which do not entail much physical labour or hardship. (3)

Let him live by *Ritam* and *Amritam*, or by *Mritam* or *Pramitam*, or by *Satyânritam*, but never by the avocation of a dog.* (4)

Picking up grains of paddy from the stubbly fields (*uncha vritti*), or collecting the ears of paddy constitutes what is called *Ritam*.

Anything obtained without solicitation is called *Amritam* (lit, nectar); to live by begging is called *Mritam* (death), and to live by agriculture is called *Pramritam*. (5)

Trade is called *Satyânritam*, and it is good that a man should live by trade. Service is called the vocation of a dog, hence it should be shunned. (6)

Either be a *Kus'ala-dhânyaka*† or a *Kumbhi-dhànyaka*,‡ or store up enough to support the family for three days, or only enough for the morrow. (7)

Of these four kinds of Brâhmana house-holders (*kus'aladhânyaka* etc), each succeeding one is more meritorious than the one immediately preceding it (in the list), inasmuch as on account of the comparatively greater poverty of their resources they are compelled to practise self-abnegation (lit, self control) by which they are enabled to conquer the whole world. (8)

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* The text has *S'va-vrittyà* by the avocation of a dog, *i.e.*, by accepting service.

† One who has got food grains stored in his house, enough for three years' consumption of his family.

‡ One who has stored up food grain enough for a year's consumption of the family.

A householder (with a large family) may earn a living by six acts,* one (with a smaller family than the former) by three acts,† one (with a small family) by two acts,‡ and one with a very small family by teaching alone. (9)

A Brâhmana, living by *S'ila* or *Uncha* means of livelihood, should only be devoted to the keeping of the fire, and do the sacrifices which are enjoined to be performed at the end of a *Parva* or *Ayana*. (10)

For a livelihood, let him (Brâhmana) not take to any (vile) means, (usually) adopted by ordinary men,§ let him maintain himself by a profession which is honest, artless, holy and worthy of a Brâhmana. (11)

Resting in contentment, a seeker of happiness must restrain himself from pursuing more and more wealth. Happiness is rooted in contentment, misery is based on discontent. (12)

Following any of the aforesaid professions, a *Snâtaka* Brâhmana should observe the following rules of conduct and vows, which impart fame and longevity in this life and lead to heaven (after death.) (13)

By unremittingly discharging his duties alone, as ordained in the Vedas, to the best of his ability, one comes by the most elevated status. (14)

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* Such as *Ritam*, obtaining without solicitation, begging, agriculture, trade and money-lending.

† Priesthood, teaching, and gift taking.

‡ Teaching and officiating as priests at sacrifices celebrated by others.

§ The text has *Na Loka Vrittam*, KULLUKA explains it as " not by falsehood, deceit, sycophancy, self advertisement, and imitation of the dress and manners of one's master as is usually done by common men.

He shall not earn money by acts which enthral the senses of man, nor by means forbidden by the Vedas: In the event of his possessing money, or in want, one must not endeavour to earn money from any source, without discrimination.* (15)

Let him not wilfully addict himself to any object of sense-gratification; in case of extreme attachment he must counteract it by means of his will-force. (16)

Acquisition (of wealth, etc), hostile to his *Vediac* studies, must be avoided; if he can study his Vedas, each day, by any how supporting his family, that is his success in life. (17)

His dress, speech and his discernment (feelings) must be in conformity with his birth, wealth, age and *Vediac* knowledge. (18)

He shall peruse, each day, *S'ástras* whose perusal serves to improve the intellect, as well as those which treats on the art of money-making.† Likewise, he shall study the *Nigamas* which illucidate the (true) import of the Vedas.‡ (19)

A man acquires proficiency in the *S'ástras* he reads, each day; and illuminated with their light, his general knowledge increases. (20)

Let him not omit performing the *Rishi-yajna, Deva-Yajna, Bhuta-Yajna* and *Pitri-Yajna*§ according to the best of his might. (21)

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* "*Prasangena*" is the term that occurs in the text, KULLUKA examplifies it by "dance and music" (*Nrityágitádiná*).

† Dhanyáni, the science of money making, such as the works of *Ushanas* and *Brihaspati*. ‡ The Upanishads, etc.

§ *Rishi-yajna, i. e.* study of the *Vedas, Deva-yajna, i. e.* five offerings to the deities, *Bhuta-yajna* oblations to animals, *Nri-yajna, i. e.* hospitalities to men; and *Pitri-yajna, S'ráddha* offerings to the manes.

Some there are, who, though conversant with the mode of performing both external and internal *yajnas*,* perform these five kinds of *yajnas*, by withdrawing the five senses from their respective objects of gratification. (22)

Several wise householders, knowing that immortal is the fruit of performing sacrifices with speech and vital airs, constantly cast offerings of speech in the vital airs, and those of vital airs in the speech.† (23)

Several other Brâhmaṇas, possessed of the knowledge of Brahma, constantly perform these five sacrifices by means of their knowledge of Brahma; with their sight of wisdom (*Upanishad*), they behold that knowledge is the primary end of all (religious) acts. (24)

Let five offerings in connection with the *Agnihotra* sacrifices be offered in the fore-part of the day or night, or in the first or last part of the day, or in the first or last part of the night. At the close of the dark fort-night he shall perform the *Darsha* sacrifice, and at the close of the light fort-night the one known as *Paurnamâsa*. (25)

A Brâhmana must celebrate the *(Agrayana)* sacrifice on the harvesting of the new crops,‡ the

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* *Vâhya Abhyantara yajnas, Vâhya yajnas* are religious rites or ceremonials, while *Abhyantara yajnas* consist in practising *yoga* with its accessories.

† Mutter the Mantra, "I cast the offering of speech in the fire of vitality, while not speaking; and the one running as, "I cast the offering of life in speech" at the time of speaking.

‡ The text has *S'asyânte,* which literally means after the stock of the previous year's food grains has run out. KULLUKA, grounding his statement on the aphorism of the *Sutra-Kâra, Sâradi Vanânnâm,* the harvest-sacrifice in *S'rat* (October-November), asserts that the sacrifice must be performed

(*Châturmâsya*) sacrifice at the close of a season,* the animal sacrifice at the beginning of a *Ayana*,† and the *Soma-yajnas* at the close of the year.‡ (26)

A Brâhmana, with the sacred fire, wishing a long life, shall not partake of newly harvested food grain, or cooked meat without first performing the *Navânnam* (new food grain) and animal sacrifices.§ (27)

The fire consumes the vitality of the gluttonous Brâhmana (with the sacred fire), if he partakes of the newly harvested food grains and meat without first offering them as oblations to the fire. (28)

Let not an *Atithi* (guest), unpropitiated with a cushion, bed, food, water, fruit or edible roots to the best of his might, reside in his (Brâhmanas) house. (29)

Let him not welcome with speech even (guests) who go contrary to the *Vedas*, or live by professions other than those peculiar to his order, or are cat-natured|| or dispute the doctrines of the *Vedas* by

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after the harvest of the new grains has been gleaned, no matter whether the stock of the previous year's food grains has been exhausted or not, as otherwise a rich householder, with several years' provisions in his store, will be discharged from the obligation of of celebrating this sacrifice.

* A *Rituh* (season), according to KULLUKA, consists of four months, a year is divided into three seasons, a fact which shows that, this celebrated commentator of the Manu Samhita was a resident of northern India.

† *Ayana* means the period when the sun is either in the northern, or in the southern solstice.

‡ The text has *Samànte,* (lit, at the close of the year) *i.e.*, in spring, inasmuch as the Vediac year which used to be computed with the first day the lunar month in Chaitra was considered complete with winter.

§ Soma Yajnas such as, Agnishtoma etc.,

|| The text has *Vaiddla Vrittikàn* and *Vaka Vratins i.e.* men who are deceitful as cats, or carry cloaks of religion.

false logic, or have no faith in the *Vedas*, or are crane-natured.* (30)

Let him honour the house-holders, who have performedthe rites of ceremonial ablutions at the completion of the *Vedic* study, or at the close of a vow, or both, with oblations offered to the gods and manes, and avoid those who are otherwise qualified.† (31)

A householder shall give cooked food to *Brahmachârins* etc.,‡ who do not cook their meals; and after keeping enough food for his relations and dependents, he shall distribute the residue among the birds and beasts. (32)

A *Snâtaka* householder, famished with hunger, shall ask money of the king, or of his pupils and disciples, but of no other men. This is the conclusion. (33)

A *Snâtaka* Brâhmana must on no account suffer himself to be overwhelmed with hunger;§ and possessing money, he must not wear a torn or dirty cloth. (34)

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* Cf Vishnu. Chapter LXXXII. Aphorisms 5 and 7.

† Let him invite them on the occasion of a *S'râddha*, offered to the gods or manes.

‡ MEDHATITHI and GOVINDARAJA, on the basis of the couplet, *Bhikshâncha Bhikshave dadyât Vidhibat Brahmachârine*, etc., say that, *Bhikshus*, *Paribrâjakas*, *Brahmachârins*, etc., have been provided for in the above quoted couplet, and hold that this stanza contemplates the giving of cooked food to mendicants of other pursuasions, or to those who denounce the authority of the *Vedas (Pâshandins)*.

‡ Even water should be given to trees and plants, each day, by a Brahmana householder.

§ The text has *Na Sidet Snâtaka Vipra.* KULLUKA explains that a fully educated Snâtaka enjoys the privilege of receiving gifts from proper persons, so he need not beg any thing of the king, as he has many other substantial means of keeping the wolf from the door without depending upon the bounty of the state.

With his hair and beards cleanly clipped and his finger nails decently paired, he, pure in body and spirit, self-controlled and clad in a white garment, shall study the *Vedas*, and be mindful of his own benefit.* (35)

Let him carry a bamboo stick in his hand, an ewer, full of water, his *Veda*, and the holy thread, and wear a pair of beautiful, golden ear-rings. (36)

He must not gaze on the rising or setting sun, nor look at the sun in the mid sky, nor during an eclipse, nor at his reflected image in the water. (37)

He must not leap over the tether of a calf, nor run while it is raining, nor look at his image in the water. This is the injunction (of the Sâstra). (38)

A heap of earth, a cow, a divine edifice, a Brâhmana, clarified butter, honey, a crossing of roads, and large forest trees, these he shall circumambulate (from right to left.) (39)

Even extremely heated, he must not visit his wife during the three forbidden days of her periods, nor share the same bed with her. (40)

Intellect, vigour, strength, eye-sight, and vitality of a man, who goes unto a woman in her menses, are impaired. (41)

Of him, who avoids a woman in her menses, the intellect, vigour, strength, eye-sight and vitality are improved. (42)

Let him not eat in the company of his wife, nor see her eating, nor while she is yawning or sneezing, or sitting (*en dishabille*) at ease. (43)

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* The text has *A'tmahiteshucha*, KULLUKA explains it by "taking special care of his own health with the help of suitabl medicines, if necessary, and by avoiding unwholesome and indigestable food."

Nor while she is applying collyrium along her eye-lids, or anointing her uncovered person with oil; nor while she is giving birth to a child, his wife should be looked at by the foremost of Brâhmaṇas, seeking vigour. (44)

Wearing a single cloth, he must not eat his meal, nor bathe stript of all clothes. He must not pass urine on the road, or in a pasture-ground, or on the ashes. (45)

Nor in a ploughed field or in the water, nor in a cremation ground, nor on the mountain, nor in a dilapidated temple, and never on an ant hill. (46)

Not in a hole dwelt by an animal, neither when walking, nor staying, nor having arrived at a river bank, nor on the summit of a mountain. (47)

Facing the wind, fire, a Brahmana, the sun, the water, or a cow, let him never evacuate urine or excreta. (48)

Covering the earth with wood, clods of earth, leaves, or weeds, with covered head and body, silent, and having washed his mouth, let him evacuate urine and excreta. (49)

In the day he shall evacuate stool and urine with his face turned towards the north, looking towards the south he must do it in the night; at either juncture of the day and night he must do it as in the day. (50)

In the night, in the event of the stars, etc., being enveloped by the cloud, in times of peril to life, let a Brahman evacuate stool and urine, facing any quarter of the heaven he pleases. (51)

Facing the wind, the fire, the sun, or the moon, or looking at a cow, or a Brâhmana, he, who evacuates stool or urine, is robbed of his intellect. (52)

Let him not cast any unholy thing in the fire, nor warm his feet over it. Let him not blow a fire with his mouth, nor look at his naked wife. (53)

Let him not keep a fire underneath his bedstead, nor leap over a fire. He must not place a fire at his foot, nor do any thing that imperils life. (54)

At either meeting of the day and night, let him not eat any thing, or lie down, or walk (*i.e.*, go any where). He must not dig lines in the ground, nor himself remove the garland of flowers he has worn. (55)

In the water he must not evacuate stool or urine, nor cast sputa, poison, blood, or any thing smeared with any excreted organic matter. (56)

He must not sleep alone in a solitary chamber, nor rouse up a superior from his sleep. Let him not speak with a woman in her flow, nor go to a religious ceremony without invitation. (57)

He must keep his right arm free, and uncovered by his upper sheet of apparel, in the chamber of the sacred fire, in a pasture ground, in the company of the Bráhmanas, at the time of reading the *Vedas*, and at the time of eating his (meal). (58)

He must not restrain a cow from drinking water or suckling her calf, if he sees her in the act; nor shall he report it to any body. An intelligent person, who, has beheld a rainbow in the sky, must not show it to others. (59)

Let him not long reside in an impious village, nor in one infected with any disease. He must not go alone on a long journey, nor stay long on a mountain summit. (60)

Let him not reside in a S'udra kingdom, nor in one teeming with an ungodly population. He must not

live in a country abounding in revilers of the *Vedas*, nor in that which is infested by vile-caste men. (61)

He must not eat any thing whose oleaginous essence has been taken out,* nor over-load his stomach† with food; and let him not eat any thing too early in the morning or evening, nor take any thing in the night, if he has been over-repleted in the day. 62)

Let him not make any futile attempt,‡ nor drink water with the united palms of his hands; he must not eat any thing by placing it on his thighs, nor be needlessly inquisitive about any matter. (63)

He must not sing a tune, or dance a measure, or play on a musical instrument, prohibited in the science of music); he must not vauntingly stroke the muscles of his upper arms, nor gnash his teeth, nor bray like an ass out of an exuberance of) emotional feeling. (64)

He shall never wash his feet in a vessel of white brass, he must not eat in a cracked plate, nor in a vessel, repugnant to his sensibility. (65)

A holy thread, an ewer, a coth, a garland of flowers, an ornament, and shoes, previously used by another, he must not wear. (66)

He must not ride on a wild (unbroken), hungry, diseased, beast of conveyance, nor on one with pierced hoofs and mutilated tails, or broken horns. (67)

He shall travel by (horses or elephants) that are

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* Such as Pinyâka, mustard cake, etc.,—*Kulluka*.

† Fill half of the stomach with food, its quarter part with water, and leave a quarter part of its cavity free for the circulation of air.—*Vishunpuranam*.

‡ The text has *Na kurvita Vrithá Cheshtàm*, i.e. he must not spend his physical energy to do an act which does not bring him any good either immediate or prospective.

fastgoing, quiet, handsome and good coloured animals, possessed of auspicious features, sparing the mace or the whip as much as possible. (68)

The heat of the autum sun,* the smoke of a cremation ground, a cracked or fissured seat, he must avoid; he must not tear his hair or finger nails, nor cut his finger nails with his teeth. (69)

He must not wantonly grind clay or clods of earth with his hands, nor cut weeds with his finger nails; let him not attempt a futile act, nor do any thing which may create troubles in the future † (70)

He, who (wantonly) grinds earth (with his fingers), or cuts his finger nails (with his teeth), as well as a malicious calumniator, and one, who neglects his pearsonal cleanliness, soon meet destruction. (71)

He must not lay any wager (as regards matters of *S'âstras* or concerns of life), nor go out wearing a garland of flowers round his neck ;‡ in every way it is condemnable to ride on a bullock. (72)

Let him not enter a (walled) village or a house by any other entrance than the front door (or gate); he shall avoid from a distance the roots of trees in the night.§ (73)

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* The text has *Vâlâtapah*, some commentators explain it by "ray of the morning sun." It really means the heat of the sun when it remains in the sign of *Kanyà* (Virgo)

† This stanza is not a mere repetition of stanza 63, there *Cheshtà* means physical exertion ; the present stanza contemplates all mental acts, such as planning, willing etc, for the performance of an act which does not confer any benefit on its doer.

‡ He must keep it concealed under his upper sheet of garment, when going out. *Kulluko*.

§ He must not think of lying or taking shelter under a tree in the night.

He must not play a game with dice, nor carry in his hand the shoes he wears; let him not gradually eat a morsel of food he has taken in his hand, nor by placing the plate (of food) on a cushion. 74)

He must not eat any preparation of sesame, or any thing, containing sesame, after sunset; let him not lie down entirely naked in the bed, nor go any where without washing his mouth after eating. (75)

He must eat in wet feet, but he must not lie down in wet feet; he, who eats in wet feet, acquires longevity. (76)

Let him not go to a place, which is not easily accessible and which is beyond sight; he must not look at the excreta, nor swim across a river with his arms. (77)

A person, wishing to live a long life, must not stand on the ashes, on skeletal bones, on bits of broken, baked earthen vessels, on heaps of cotton seeds, nor on husks of paddy. (78)

For a moment even, let him not associate with the degraded, with *Chandâlas*, with *Pukkas'as*,* with the illiterate, with the purse-proud, and with low caste men (*Antyavasâyins*). (79)

He must not give any worldly advice, or the leaving of his food,† or the residue of the fire-offering to a S'udra; let him not give religious instructions to a S'udra, not grant him (S'udra) sanction to practise a vow. (80)

The Brâhmaṇa, who gives religious instructions to a S'udra, or advises him to practise a religous vow, is

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* A son of a S'udra woman bya Brahmana is called a *Nishâda*. The son which a *Nishâda* begets on a Sudra woman is called a *Pukkas'a*, and the son begotten by a *Chandâla* on a *Nishâda* wife is called an *Autyavasayin*.

† He can give the leaving of his food to his S'udra servant.

drowned with that S'udra in the hell of *Asamvritam* (unrestrained darkness). (81)

Let him not scratch his head with his united hands, nor touch it without washing his mouth, after eating, nor bathe without immersing his head in the water. (82)

He must not strike any one on the head, nor pull him by his hair; after bathing, head-anointed, let him not touch oil with any other part of his body. (83)

He must not accept the gift of a king, who is not the son of a Kshatriya, nor of him who lives by selling meat,* nor of an oil-presser,† nor of a wine-seller,‡ nor of him who lives upon the income of prostitution. (84)

An oil-presser is ten times as vile as a butcher (meat-seller), a wine seller is ten times as vile as an oil-presser, an enjoyer of the earnings of a prostitute is ten times as vile as a wine-seller, and a non-Kshatriya king is ten times as vile as the enjoyer of a prostitute's earnings. (85)

A non-Kshatriya king is like unto a butcher, who keeps ten thousand slaughter-houses going; and hence, to accept the gift of such a king is a deadly sin. (86)

He, who accepts the gift of a greedy king, who does not rule in conformity with the Regulation, goes to the twenty one hells in succession, known as, (87)

Tâmisram (hell of darkness), *Andha-tâmisram* (hell of sable darkness), *Mahâ-rauravam* (the great howling hell), *Kâla-sutram* (the hell of the thread of time) and *Mahâ-narakam* (the great hell). (88)

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* The text has *Saunika* which means a butcher, from *Sund*, a place of slaughter.

† *Chakram*—an oil-press.

‡ The text has *Dhwajin*, *Dhwaja* means a pennon, a wine-seller is called *Dhwajin*, because in ancient India a pennon is used to be hung down on the door-way of each wine-shop.

The *Sanjivanam* (animating hell), *Mahâvichi* (hell of great billows), *Tapanam* (burning hell), *Sampratapanam* (extremely heating hell), *Sanghâtam* (the crushing hell). *Sakâkolam* (hell with crows and owls) *Kudmalam*, *Putimrittikam* (hell of foul-smelling soil). (89)

Loha S'anku (hell of iron tongs), *Rijisham* (frying), *Panthâ*, *Shâlmali*, *Nadi*, *Asipatravanam* (sword-leafed forest) and *Lohadârakam* (iron-breaking). (90)

Erudite, Brâhma-knowing Brâhmanas, aware of these things, do not accept gifts from (such) a king, for their good in the next world. (91)

He must leave his bed at the *Brâhma Muhurta** (forty-eight minutes before the sun-rise), meditate on piety and worldly interests, ponder over the form of physical labour by which they can be secured, and ascertain the true import of the *Vedas*.† (92)

Having left his bed and attended to the calls of nature, he, well washed, and pure in spirit, shall, with undivided attention, mutter the morning *Gâyatri* and the *Gâyatris*, which are connected with the other *Sandhyâ* rites as well. (93)

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* GOVINDARAJA interprets the term *Brâhma Muhurtta* to mean the latter end of the last watch of the night.

† The injunction, ordaining the contemplation of the real import of the Vedas at that time, is for the fact that, intellect becomes fresh and clear in the morning, which leads to a clear conception of the divinity which hedges round our daily duties in life. All our acts are subordinated to the will of the providence, we live in God and live for God only, and all our works are His works. This is the true import of the teachings of the Vedas, and there can be no better moment for thinking of this divine nature of our mission in life than the cool and calm hours of the morning, thus to begin life, each day, with the thought and conviction of divine help and contact.

The Rishis were long-lived because they used to devote greater lengths of time to their rites of daily *Sandhyâ* (prayer), and for this they obtained fame, progeny, celebrity, and the energy of *Brahma.* (94)

Having performed the rite of *Upâkarma** on the day of the full moon in the month of *S'râvana* or *Bhâdra*, he shall devotedly read the *Vedas* for four months and a half. (95)

After that period, under the auspices of the asterism *Pushyâ* (in the month of *Pausha*), he shall, out-side the boundary of his village, do the rite in connection with the completion of his *Vedic* study, or do it on the forenoon of the first day of the light fortnight in the month of *Mâgha.*† (96)

Having duly performed the rite of bidding adieu to the *Vedas*‡ at the out-skirt of his village, he shall refrain from studying the *Vedas* for that day and night, or for that day and night and the next day only *(Pakshini)*. (97)

After that, let him study the *Vedas* during the whole of the light fortnight, and the allied branches of study (*Vedângas* such as Grammar, Prosody, Astronomy, etc.,) during the entire dark fortnight. (98)

He must not indistinctly read the *Vedas*, nor read them near a S'udra; tired with reading the *Vedas* in the last watch of the night, let him not sleep again. (99)

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* The rite of *Upàkarma* consists in making a fire-offering for the worship and glorification of the *Achâryaya*, preceptor)

† Those who have performed the *Upàkarma* on the full moon day of Bhàdra must do this rite in the first day of the light fortnight in Màgha.

‡ Fire offerings made after finishing the study of the *Vedas* for four months and a half.

In the aforesaid manner, a Brâhmana shall devotedly read the metrical *Mantra* portion of the *Vedâs;* and in the absence of distressing circumstances, he shall devotedly read their *Mantra* and Brâhmaṇa portions as well. (100)

Both the reading student and the teaching preceptor must not read the *Vedas* under the following circumstances of non-study (*Anadhyâyam*). (101)

In the rainy season, when the wind is heard roaring in the night, or when the wind is seen raising clouds of dust in the day, (as they are the circumstances, which the learned, acquainted with rule of *Vediac* study, say as occasioning the non-study (of the *Vedas*). (102)

When it rains with thunder and lightning, and when showers of meteors fall from the skies, are the circumstances, said to occasion the accidental non-study of the *Vedas* (from that time to the next day). This is what Manu has ordained. (103)

If these phenomena (thunder, lightning, etc.,) occur at the time of kindling the *Homa* fire in the evening during the rainy season, they should not be regarded as occasions of non-study, but in other seasons of the year the appearance of clouds at the time of kindling the *Homa*-fire will occasion non-study. (104)

Earth-quakes, with rumbling sounds in the earth and eclipses of the sun and moon, even if they happen in their proper seasons, should be regarded as occasioning periods of non-study. (105)

If lightning and claps of thunder happen to be seen and heard at the time of kindling the *Homa*-fire, the period of non-study will last till the extinction of the

luminary,* while it shall extend for the whole day and night, if it happens to rain after the occurrence of either of the aforesaid phenomena. (106)

For extremely pious men, the study of the *Vedas* in a crowded village, or in places, always full of foul smell, is prohibited.† (107)

In a village from which a dead body has not been removed, by the side of an extremely impious person,‡ in a crowded place, or in a place where the crying sound is heard, the *Vedas* shall never be studied. (108)

In the water, at mid-night,§ at the time of evacuating stool and urine, in unwashed mouth after eating, and after having eaten a S'râddha repast, let him not contemplate (the *Vedas*) in his mind. (109)

An erudite Brâhmaṇa, on accepting an invitation to an *Ekoddishta* S'râddha repast, must not read the *Vedas* for three days (from the date of such acceptance); (similarly), he must not read them for three days on the birth of a king's son, or on the occasion of a solar or lunar eclipse. (110)

So long as the scent or residue of saffron-pastes etc., with which his body has been smeared on the occasion

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* Till the sun sets, if it happens in the day, and till the stars disappear in heaven, if it happens in the night.

† The text has *Dharma-naipunya-Kâminah*, KULLUKA explains it by *Dharmâtis'ayârthinah*, those who seek the highest form of virtue.

‡ The text has *Vrishala*. KULLUKA explains it by *Adhârmikah*, impious person, and not a S'udra.

§ The text has *Madhyarâtre*, KULLUKA explains it by *Muhurta-chatushtaya*, 192 minutes in the midnight, and he is supported by *Gâutama*, "*Nis'âyâm Chaturmuhurta*, for 192 minutes in the mid-night. GOVINDARAJA explains it by *Dviprahara*, at the second *Prahara* of the night, a Prahara being equal to three hours.

of an *Ekoddishta* S'râddha, remains on his person, an erudite Brâhmaṇa must not read the *Vedas.* (111)

Lying, or sitting on his haunches, or with his thighs uncovered, after eating cooked flesh, or boiled rice (food) soiled by a birth or death-uncleanness, he must not read the *Vedas.* (112)

In a forest, on hearing the sound of flying arrows,* at either juncture of the day and night, and on the day of the new or full moon, as well as on the eighth and fourteenth days of the fortnight, and on the occasions of *Ashtakâs,* he must not read the *Vedas.* (113)

The day of the new moon destroys the preceptor, the fourteenth day of the fortnight kills the disciple (student), *Ashtaka's* and the day of the full moon lead to the loss of their (*Vedas*) memory; hence, these days should be avoided in reading the *Vedas.* (114)

In dust storms, on the appearance of a meteoric light on the horizon, when the jackals howl, and dogs bark, or the asses bray, and camels scream, as well as in a company, let not a Brâhmaṇa read the *Vedas.* (115)

Let him not read (the *Vedas*) at a cremation ground, at the outskirt of a village, in a pasture ground, wearing the dress he had on when he visited his wife, and on accepting a *S'râddha* gift. (116)

Having accepted a S'râddha gift, whether animate (such as a cow, etc.,) or inanimate, he must not read the

* The text has *Vâna S'avde,* several commentators explain *Vâna,* which ordinarily means an arrow, by *Viná Visesha,* a kind harp or lyre, the whole meaning according to them being on hearing the notes of a harp.

Vedas, inasmuch as the hands of a Brâhmaṇa are said to be like unto his mouth.* (117)

A terror of thieves and blazes breaking out in the village, as well as all âbnormal phenomena of nature must be understood as occasioning periods of nonstudy (of the *vedas*). (118)

The period of non-study lasts for three nights at the close of the rite of *Upâkarma* or *Utsarga*;† that in connection with‡ an *As-takâ* or the completion of a season of the year is one day and night. (119)

Let him not read (the *Vedas*) on horse-back, nor while riding on an elephant, or sitting on the bough of a tree, nor while riding an ass or a camel or going in a boat or a vehicle, nor standing on a barren, waterless ground. (120)

Nor while wrangling or fighting, nor near a troop of soldiers, nor in a battle-field, nor immediately after eating,§ nor while suffering from indigestion, nor after vomiting, nor after a sour rising. (121)

Nor without taking permission of a guest (*Atithi*) in the house, nor while the winds are violently blowing, nor after bleeding from any part of the body, nor after a cut from a weapon. (122)

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* The text has *Pàṇyàsyah*, lit, hand-mouthed, the meaning is that acceptance of a gift by a Brahmana with his hand is like unto his eating the same.

† For *Utsarga* and *Upàkarma*, see Note. under V. 90 of this chapter.

‡ *Ashṭakás.*—The eighth days of the moon's wane during the three months commencing with the day of the full moon in the month of Agrahàyana.

§ *Cf. Vasishthà, Yàvadárdrapàṇiriti*," as long as the (washed) hands remain wet after a meal.

He must not read the *Rik*, and *Yajush* (*Vedas*) as long as the chants of the *Sama Veda* will remain audible, nor any other *Veda*, after completing the reading of one *Veda* with its (allied) *Aranyakam*. (123)

The gods are the presiding deities of the *Rig-Veda*, men are those of the *Yajush*,* and the manes are those of the *Sâma Veda*; hence, unholy are the chants of the *Sâma Veda*.† (124)

Knowing these (tutelary gods), the erudite ones first mutter the *Pranava*, the *Vyahriti* and the *Gáyatri*, the essence of all the *Vedas*, and read the *Vedas* after that. (125)

A cow, etc.,‡ a toad, a cat, a dog, a snake, a mungoose or a mouse, happening to pass between (the preceptor and his disciple) at the time of teaching the *Vedas*, the period of non-study shall be deemed as extending for one day and night. (126)

The impurity of the place of *Vedaic* study,§ and personal uncleanness of the reader, these two are the permanent causes of nons-tudy; let a Bráhmaṇa carefully avoid these two occasions of non-study. (127)

A *Snâtaka* Bráhmaṇa must shun the bed of his wife on the day of the full or new moon, as well as on the

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* Religious rites and sacrifices to be performed by men and the mode of performing them form the main thesis of the *Yajurveda*.

† The *Bhagavad Gita*, on the other hand, gives the highest precedence to the *Sâman* among the four *Vedas*.

Cf Vedanam Sâmavedosmi, I (supreme deity) am the *Sama Veda* among the *Vedas*

‡ The text has *Pas'u*, which literally means a beast, KULLUKA plains it by *Gavâdi*, horned cattle, etc.

§ Such as defilement of the floor of the study with leaving of d, etc.,

eighth or fourteenth days of the moon's wane or increase, even if his wife be in her menstrual period* at the time. (128)

He must not bathe after eating, nor while ill,† nor at midnight‡ nor with a large number of clothes on,§ nor in an unknown tank or reservoir of water. (129)

Let him not wilfully leap over the shadow of his king or preceptor, nor that of a divine image, nor that of a cow, nor that of a *Snátaka*, nor that of an initiator, nor that of a brown cow, nor that of an initiated person. (130

He must not long tarry at a cross road at midday or midnight, nor after eating meat in a Sráddha repast, nor at either meeting of the day or night. (131)

Let him not wilfully touch with his feet used cosmatic pastes,‖ bathing water, excreted matter, blood, mucous, sputa and vomited matter (lying on the ground) (132)

Let him not associate with (*i.e.*, serve) his enemies, with the friends of his enemies, with impious men, with thieves and other men's wives. (133

Nothing so shortens the life of a man in this world as the act of (clandestinely) visiting another's wife. (134)

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* Twelve days from the fourth day of her period.

† An institutor of a religious ceremony, happening to fall ill and hence incapable of bathing, must bathe without immersing his head in water and by rubbing his body with a wet towel. *Javala.*

‡ Not forbidden in the case of touching a *Chandala*, or a low-caste man.

§ Except those forms of ceremorial ablutions which are made for the fruition of any specific desire, like those performed under the auspices of a lunar eclipse,. etc.

‖ The text has *Udvartanam*, KULLUKA explains it as *Abhyanga maldpakarshana pishtakam*, pasted tumeric, Emblic myrobalans etc mixed with oil, with which the body is rubbed for removing its impurities.

A man, however prosperous in life, must not insult a Kshatriya, a profoundly erudite Brâhmaṇa, or a serpent, (thinking him to be too weak to retaliate); likewise one must not humiliate the weak and the defenceless. (135)

These three, insulted by a man, verily consume him (like fire); hence, the intelligent one must not insult them under any circumstances whatsoever.* (136)

Let him not disparage himself on account of his past failures or misfortunes; let him pursue fortune even to the last day of his life and never think her beyond his reach. (137)

He must speak truth, and truths that are pleasant; he must not speak an unpleasant truth nor a pleasant lie. This is the eternal virtue.† (138)

Even in cases of ungentle dealings he must say "that's good,"‡ "that's good," or he shall say "good" to all; he must not engage in a futile quarrel, nor create a barren enmity, with any person. (139

In the early dawn or evening, or at midday, he must not go anywhere, nor with a man of unknown character and parentage, nor with a low born miscreant.§ (140)

Persons possessing limbs in less or excess, old men,

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* The text has *Buddhimana* KULLUKA explains it by *Kalyâna Buddhi* which may mean one graciously disposed, or seeking his own good.

† The text has *Na manyet Durlabham*. He must not think that it is too late or impossible for him to acquire a fortune.

‡ The text has "*Bhadram*" *Bhadram iti Bruyat Bhadram ityeva*. KULLUKA says that the first "Bhadram (good) means instances of ungentle behaviour, or unfair treatment.

§ The text has *Vrishala*. KULLUKA explains it by "S'udra," we however find no reason to interpret it in any other sense than that in which it has been used in Stanza 108 of this chapter.

illiterate persons, those devoid of personal beauty and worldly possessions, and men of low birth, he must not taunt for their (unfortunate) deformities or privations (141)

Without washing his mouth, after eating, he must not touch a Bráhmana, a cow or fire with his hand. Impure, when in health, he must not gaze upon the luminaries (*i. e.* stars etc.,) in the heaven. (142)

Happening to touch a cow, etc., while he is in an impure conditon, he must sip water and touch the external orifices of his organs (such as the nose, ears, etc.) and his umbilicus with water. (143)

Not otherwise ill or indisposed, he must not wantonly finger the external ducts of his organs (such as the nostrils, etc.,) nor handle the private hairs of his body. All these should be avoided. (144)

Always he must be of aupicious conduct;* pure in body and spirit and self-controlled, let him unremittingly mutter the sacred *Mantras* and make the fire-offerings. (145)

Calamities† befall not those who constantly be of auspicious conduct, nourish a clean spirit in a clean body, constantly mutter the sacred *Mantras*, and do the fire-offerings. (146)

Let him diligently study the *Vedas*,‡ whenever he finds an opportunity; that is the highest duty of a

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* The text has *Mangaláchára* KULLUKA explains it by *Gorachanádi dháranam*,. According to him, putting of totems of pasted *Gorochana* (gall stones of oxes) on the forehead, etc. is also included within *Mangaláchára*.

† *Vinipáta*, KULLUKA explains it by physical disturbances (such as earthquakes, disease, or breavements.

‡ The text has *Vedam* KULLUKA explains it by "the *Vyáhritis Pranava*,, *etc.*

Brâhmaṇa, all other being his minor or accessory duties. (147)

Constant study of the *Vedas*, cleanlinessof the body and mind, contemplation, austerities (*Tapas*) and compassion towards all creatures are what bring to a man the remembrances of his past existences (*Játi-smara*. (148)

Remembrances of his past births make him apathetic to the world and its concerns, and lead him to attain the Supreme *Brahma* ; and by existing in this supreme self (*Brahmá*)* he enjoys infinite and eternal happiness (beatitudes). 149)

On the day of the full or new moon, he must make the fire-offerings known as the *Sáavitri* or *S'ánti-Homas*, and worship the manes with *Sráddha*-offerings on the days of *Ashtakás* and *Anvashtakas*. (150)

The stool and urine should be voided at a distance from the fire chamber; at a distance from the fire chamber should be cast the washings of feet, leavings of food, and the semen. (151)

Voiding stool, performance of toilet, bathing, cleaning the teeth, applying colyrrium along the eye-lids and worshipping the deities must be performed before sun-rise at the close of the night. (152)

On the day of the *Purva* (such as the day of the

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* *Brahmàbhyásena* is the term that occurs in the text. KÚLLUKA explains *Brahma* by "*Veda*". This is however another instance of the attempt to further *Veda* at any costs and even in cases where the terms admit of another kind of interpretation. Even, men li e S'ankara, Ràmànuja, Savara Svami, and Kumarila an not free from the fault of advocating their respective cults even at the cost of distorting the true meaning of the text. we, however, find no reason to alter our dicision as regards the true meaning of the stanza.

full or new moon), he must go to pay respect to a divine image, to a protecting king, and to his parents and superiors. (153)

He must welcome the elders (on their arrival to his house), give them cushions to sit upon with his own hands, sit before them with the palms of his hands meekly united together, and follow them when they shall go out. (154)

Unremittingly he must observe the rules of good conduct, commended in the *Vedas* and *Smritis* as proper to the social order he belongs to, as the fountain source of all virtues. (155)

Through (observing) good conduct one acquires a long life, through conduct one acquires a desirable progeny; through good conduct one acquires a decayless wealth, and good conduct kills all the inauspicious (bodily) traits of a person.* (156)

A man of misconduct is condemned in the world, suffers perpetual misery, is afflicted with disease, and dies a premature death. (157)

Even devoid of all auspicious traits, a man of good conduct, believing (in God) and envying no one, is enabled to live for a hundred years. (158)

Works, which make one dependent on others, he must studiously avoid; works, which are entirely under his own control, he must diligently pursue. (159)

Liberty (in all respects) is happiness and dependence, (in all matter) is misery. These know to be the general definions of happiness and misery. (160)

A work, by doing which the inner man is satisfied, do by all means, avoid the contrary. (161)

N.B.—For Sakakolam (crows and owls) read Sakákolam (hell of ravens.)—p. 146.

An *Achâryaya*, an expounder of the *Vedas*, one's own parents or superiors, Brâhmaṇas, cows, and *Tapasvins* (ascetics) one must not any wise hurt or injure. (162)

Let him avoid atheism, reviling the gods and the *Vedas*, arrogance, vanity, anger, and harshness. (163)

Let him not raise a club to any body, nor strike any body with a club, excepting his son and disciple for the purposes of discipline. (164).

With a desire to kill, if a twice born one raises a club to a Brâhmana, he shall live for a century in the hell of extreme darkness (*Andha Tâmisram*). (165)

For wilfully striking a Brâhmaṇa, out of anger, even with a weed, the striker shall be reborn for twenty one existences in vile wombs. 166)

He, who draws blood out the body of a non-fighting Brâhmaṇa, suffers extreme misery for that piece of his folly in the next world. (167)

For as many number of years the assaulter is eaten by dogs and jackals in the hell as the number of particles of dust on the ground which are soaked by the (spilt) blood of the Brâhmaṇa. (168)

Hence the erudite one shall not raise his stick to a Brâhmaṇa, nor strike him (even with a weed, nor draw blood from his person (by assulting). (169)

An impious man, he whose wealth is ill-gotten, he who is constantly envious of others, any of these men can not enjoy happiness in this world. (170)

Seeing the reverses of the dishonest and the ungodly, let him not, in moments of scarcity or monetary wants, turn his thoughts to dishonest gain. (171)

Like seeds sown in the earth, iniquities do not take fruit, the same day; but fully evolved out in

course of time, they cut the root (*i. e.* completely destroy) their perpetrators. (172)

The iniquities of a sinner will bear fruit in his sons or grand-sons even if they fail to be fruitful in his own self. They can never be fruitless. (173)

By iniquity (dishonesty) a man may thrive, may see many a good in life, may conquer his enemies, but ultimately iniquity is sure to completely overwhelm and destroy him. (174)

Let him, with his tongue, arm, and belly properly controlled, constantly devote himself to truth, piety good conduct and purity, and govern his disciples according to the rules of the *S'ástra*. (175)

Let him avoid money, and desires which are bereft of virtue, let him not practise a virtue by practising which he incurs the enmity of others, or which brings him trouble in the future. (176)

He must avoid all fickleness of hands, feet, eyes, and speech, do what is straight and honest, and never think of doing any hostility to any body. (177)

In virtues of conflicting authority, let him take to the path adopted by his fathers and grand-fathers; by adopting that path, he will not incur enmity of any man. (178)

He must not quarrel with his priests, *Rittvigs* (*i.e.*, celebrants of sacrifices on his behalf), preceptors and maternal uncles, *Atithi* guests, dependants, servants, infants, old men, sick folks, physicians, cognates, marriage-relations and relations. (179)

Nor with his parents, sisters, daughters-in-law, sons' wives, and brothers, and slaves. (180)

By avoiding quarrels with these, a house-holder may

be exonerated of all sin; by conquering these, a house holder can conquer all these worlds. (181)

A (propitiated) preceptor leades him to (*lit.* is the master of) the region of *Brahma*, a satisfied father leads him to the region of *Prajápatis* a well-pleased *Atithi* guest leads him to the region of Indra, and a satisfied *Rittvik* leads him to the region of gods. (182)

His well-pleased daughters (and daughters-in-law) lead him to the region of the *Apsarasas*, his friends lead him to the region of the *Vis'vedevas*, his brothers-in-law lead him to the region of *Varuna* and the influences of his mother and maternal uncles are upon the earth. (183)

Satisfied old men, infants, weaklings, and sick folks lead him to the region of the firmament, he shall respect his eldest brother as his own father, and consider his wife and children as parts and parcels of his own self. (184)

He shall look upon his slaves as his own shadow and his daughter as the respectacle of highest affection; worried by them, he must patiently bear with such a worry. (185)

Even capable of accepting a gift, he must give up all attachment to gift-taking; gift-taking speedily extinguishes the energy of the supreme self which is in a Bráhmaṇa. (186)

Ignorant of the regulations of the *Sástra* as regards the taking of gift articles, a (Bráhmaṇa), over whelmed with hunger, must not take a gift. (187)

Gifts of gold, horses, lands, cows, food grains, clothes and sesame seeds, made to an ignorant Bráhmaṇa, are consumed, like a wood cast in the fire. (188)

The life-duration of an ignorant Brâhmaṇa suffers, if he accepts a gift of gold or food grains; by accepting the gift of a land or a cow he suffers in health; for accepting the gift of a horse he is deprived of his sight, for accepting the gift of a cloth his skin suffers, for accepting the gift of clarified butter his energy, and for accepting sesame, his progeny are consumed. (189)

A Brâhmaṇa, who is devoid of all ascetic virtues, is unread in the *Vedas* and very fond of gift-taking, if he takes a gift, is drowned with its donor, like a stone raft with its rider. (190)

Hence, let an erudite (Brâhmaṇa) be afraid of accepting a gift from all and sundry; even by taking a small gift, a Brâhmaṇa is drowned like a cow in the mire. (191)

A virtuous man must not make even an insignificant gift to a Brâhmaṇa, who is cat-natured (selfish), or carries a cloak of religion (*Vakavrata*,) or is not read in the *Vedas*. (192)

By giving a well-gotten wealth to any of these three kinds of Brâhmaṇas, both the donor and the receiver of the gift come to grief in the next world. (193)

Like a man, attempting to cross (a river) with the aid of a stone raft, both the ignorant donor and acceptor of a gift are drowned. (194)

He who, though extremely covetous of wealth, carries a cloak of religion, is deceitful (lit, dissimulating), arrogant, and envious, and can not bear the praise of others, and hence tries to snub down all men, is called cat-natured (*Vidâla-vrataka*). *i. e.*, He is like unto a cat, who assumes meekness only to decoy his prey out

of his safe-hold and then pounces upon it with all the native fury of his soul.) (195)

With eyes cast down, to conceal his ferocious purpose, he, who to gain his own ends, roams about in deceit and falsehood, like a crane, is called *Vaka-vrati* (crane-natured.) (196)

Those Brahmanas, who are cat-natured or crane-natured, fall into the hell of extreme darkness through the effects of their (treacherous deeds). (197)

After committing a crime, let him not practise the expiatory penance in the pretext of practising a virtue, for the purpose of duping females and S'udras. (198)

A vow or a penance practised in the way of a pretext goes to the monsters; those Bráhmaṇas, (who are cat-natured or crane-natured), are condemned by the *Brahma-Vâdins.* (199)

A person, who tries to earn a livelihood by falsely wearing the badges or marks of an order he does not belong to, robs all the sin of that order, and is reborn in the womb of beasts. (200)

Let him not bathe in another's tank (not endowed for the public use); by so bathing, he is partly associated with the sin of its owner. (201)

He must not use without its owner's permission a vehicle, a bed, a cushion, a well, or a tank, belonging to another; by so doing, he becomes associated with a quarter part of its owner's sin. (202)

Let him always bathe in rivers, in natural reservoirs of water, such as tanks, ponds, Gartas (lakes less than eight miles in length) and fountains. (203)

Let him constantly practise self-control and not vows only; he, who practises vows only, but no self-control, meets his fall. (204)

Let not a Bráhmaṇa eat anything in a religious sacrifice wherin fire offerings have been performed by a Bráhmana, ignorant of the *Vedas*, or who serves as a village priest, or by a woman or eunuch. (205)

A religious sacrifice in which such persons perform the fire-offerings tends to destroy the prosperity of the Bráhmaṇas, and is not liked by the gods; hence, it should be avoided. (206)

Let him not eat the food offered by an insane, angry, or diseased person, nor that containing hair and flies, nor that which has been wilfully touched by one with his feet. (207)

Nor the food looked at by a fœticide, nor that touched by a woman in her menses or biked at by a bird, nor that touched by a dog. (208)

Nor that smelled by a cow, nor that which has been offered to the hungry and the indigent by proclamation, nor that of a monastery, nor that offered by a courtesan, nor that condemned by the wise. (209)

Nor that of a gold-stealer, nor that of one who lives by singing, nor that of a *Takshana*, nor that of an usurer, nor of one initiated in a sacrifice (without performing the *Agni Somiya yajna*), nor that of a miser, nor of a chained prisoner. (210)

Nor that of an accursed person, nor that of a eunuch, nor that of a corrupt woman, nor that of an arrogant person, nor the food, containing sweet, that has acquired an acid taste, nor that which is stale or has been prepared over night, nor that which is the leaving of a S'udra's food. (211)

Nor that of a physician, nor that of a hunter, nor that of a cruel person, nor that of one who eats leaving, nor that of one engaged in dreadful acts, nor

that of a newly parturient woman, nor of those Bráhmaṇas who continue eating, after a diner in their row has finished eating and washed his mouth (*Parjachánta*). (212)

Nor what has been slightingly offered, nor the flesh which has not been formally offered to the deities, nor the food of an unprotected woman, nor of an enemy, nor that of a city, nor that of the degraded, nor that which has been sneezed over. (213)

Nor that of a scandal-monger, nor that of one who bears false witness, nor that of one who sells the merits of religious sacrifices for money, nor that of a professional actor, nor that of a tailor, nor that of an ungrateful person. (214)

Nor that of a black smith, nor that of a *Nishâda*, nor that of a stage-manager, nor that of a gold smith, nor that of one who manufactures bamboo articles, nor that of one who sells weapons. (215)

Nor that of a keeper of dogs, nor that of a wine-seller, nor that of a dyer of clothes, nor that of a washerman, nor that of a cruel person, nor that of one whose wife's paramour lives disguisedly in his house. (216)

Nor that of one who connives at the misconduct of his wife, nor that of an extremely oxorious person, nor that of one who is affected by a death uncleanness, nor that which fails to give satisfaction. (217)

Food, given by a king, robs its (partaker) of his spirit and energy, that given by a S'udra robs the *Bráhma* energy (of its partaker); food given by a gold smith impairs the vitality, and that offered by a cobbler (leather-seller), destroys the good name (of their partakers). (218)

The food of an artisan kills the progeny, that of a dyer kills strength; the food of a hotel, or of a courtesan leads to the fall of its partaker from the heaven (he has acquired by his acts). (219)

The food, given by a physician, is like unto pus; the food given by a corrupt woman is like unto semen, the food given by a usurer is like unto excreta, and the food given by a weapon-seller is like unto mucous. (220)

The food, offered by those whose food is unfit to be taken as mentioned above, should be deemed as respectively like unto their skin, hair and skeletal bones. This is what the learned have said. (221)

Having unwillingly partaken of the food of any of these persons, one must fast for three nights. Having knowingly eaten (food of any of these), he must practise a *Chándràyanam* penance. The same is the penance for eating excreta. (222)

An erudite Bráhmâna must not eat the cooked food of a S'udra, devoid of *Sráddhas*; but he may take his uncooked food, enough to last him for a single night. (223)

One is a Veda-knowing miser; and another, a usurer, though charitable; deciding about these two persons, the gods came to the conclusion that the food of these two is equally (defiling). (224)

But Brahmá came unto the gods and said, "do not consider the food of these two, virtually possessed of contrary virtues, as of like nature; the food of the charitable usurer is purified by kindness, but the food, offered by a miserly Veda-knowing Bráhmana, is offered with reluctance, and, hence it is defiled. (225)

Let him with proper feelings unremittingly do

the *Ishta* and *Purta* works.* These works, done with the honest money, bear decayless fruits.† (226)

On obtaining a fit recipient of gift, let him do the *Ishta* and *Purta* works with the greatest self-complacence and to the best of his means. (227)

Let him practise small gift-makings without any feeling of anger or vexation; by them he shall some day obtain a gift-taker who will be able to succour him in every way. (228)

A giver of water enjoys (lit acquires) satisfaction, a food-giver enjoys decayless felicity; a giver of sesame seeds obtains a desirable progeny, and a giver of lamps (lights) obtains a commendable sight.‡ (229)

A gifter of land acquires a landed property, a gold gifter obtains gold; A gifter of houses obtains splended buildings, a giver of silver is blessed with personal beauty. (230)

A giver of clothes attain to the region of the moon-god, a giver of horses ascends to the region of *As'vis*; a giver of bullocks enjoys prosperity, a cow-giver goes to the region of the sun. (231)

A giver of a bed or cushion obtains (a good and handsome) wife; a giver of refuge acquires an unbounded wealth; a giver of paddy enjoys eternal felicity, and a giver of the *Vedas* attains the supreme *Brahma*. (232)

Of all gifts, whether they be of water, cowl, cloth, sesame, gold or clarified butter, a gift of the *Vedas* stands preminently the most meritorious. (233)

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* Religious sacrifices.

† Endowment of wells, tanks of water, gardens, etc., for the public weal are called *Purta Káryayas.*

‡ The text has *Dipadas'chakshuruttamam,* which may also mean that a gifter of lights is blessed with a supersensous vision in his next existence.

A gift, which one makes out of a certain motive* in this life, shall be returned to him in his next life, honoured with the fulfilment of that motive. (234)

He, who, being duly honoured, makes the gift, as well as he, who, being duly honoured, accepts the gift, both of them go to heaven; if otherwise, they go to hell. (235)

He must not wonder at, nor be proud of the powers (he has acquired by dint of *Yoga* and austerities, nor speak untruth on celebrating a religious sacrifice; even highly oppressed by him, let him not speak ill of a Bráhmaṇa, nor brag of the gifts he has made. (236)

One's sacrifice is decayed by falsehood; (one's merit of) *Yoga* and penitential austerities, by (his) wonder (at the success, achieved). Duration of life is shortend by calumniating a Brâhmaṇa; and one's merit of gift-making, by (his) vaunting of it. (237)

Little by little let him store up virtues, as white ants build up an ant-hill, for his benefit in the next world, without creating hardship on any creature. (238)

In the next world, neither his wife and children, nor his parents and relations will be of any avail; it is virtue alone that stands by him (in the next world). (229)

Alone a creature comes into being, alone does he meet his death; alone he enjoys the merits of his good deeds, and the consequence of his misdeeds does he suffer alone. (240)

Leaving behind him his dead body, like a log of wood, or a clod of earth, on the ground, his friends and

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* The text has *Yena Yena tu bhávena (i.e.,* out of that, that motive). KULLUKA explains it by the motive out of which a gift is made in this life, either for the enjoyment of celestial bliss, or self-emancipation, etc.

relations go away turning their backs on it; it is virtue alone that follows him (in the darkness of death). (241)

Hence, inorder to have virtue as his ally, let him little by little store up virtue; with the help of virtue a man sails across the shoreless darkness. (242)

The effulgent, ethereal body of a man of dominant virtue, who has extinguished his sin by practising penitential austerities, Virtue herself will swiftly carry up to the other world, after death. (243)

For the elevation of his own family, let him create relationships with nobler families, and avoid those that are mean and humble. (244)

By creating relationships with families that are progressively nobler and nobler and by avoiding connections with low ones, a Bráhmaṇa obtains elevation; by doing the contrary, he becomes (degraded as) a S'udra. (245)

A thorough worker (in the line of good deeds), mild, self-controlled, and bereft of envy, he who does not associate with the miscreants, conquers by his gifts and and self-control. (246)

Fuel, water, edible roots, offered without solicitation, as well as honey and refuge (protection), may be accepted from all.* (247)

Gifts, offered without solicitation, and to which no previous reference has been in any way made, may be received even from the miscreants, this is what Brahmá has acknowledged. (248)

His manes do not eat his oblations, nor the fire convey his oblations to the deities, who insult (refuse) to accept) these gifts. (249)

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* Excepting corrupt women, eunuchs, etc., as laid down by Yàjnavalkya.—*Kulluka.*

Gifts of beds, houses, *Kus'a* grass, scents, water, flowers, gems, milk-curd, fried rice, fish, milk, flesh, and *s'akas*, these, if offered without solicitation, must not be refused. (250)

For supporting his parents, preceptors, guests, servants, wife, and family, as well as for the purposes of worshipping the deities, he can accept gifts from any person whatsoever, but not for anywise benefiting his own self. (251)

On the death of one's parents, or in the event of his living separate from them, even when they are alive, he must always accept gifts from honest persons for his subsistence. (252)

Among S'udras, a Bráhmaṇa may partake of the cooked rice of one who cultivates his fields, or of one who is an ancient friend of his family,* or of one who keeps his cows, or of his slave or barber, as well as of him who has surrendered himself to his protection. (253)

Let him give out to a proper person his true nature, the kind of work he intends doing, and the extent of service he is capable of rendering him. (254)

He, who gives himself out to honest persons as something different from what he really is, is called the worst of miscreants; truly he is a thief, inasmuch as he dissimulates his real self. (255)

All things are inherent in the meanings of (spoken) words, all things are founded on speech, all things emanate from speech (words); he, who speaks falsehood, is said to be a universal thief (stealer of all things.) (256)

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* The text has *Kulamitram*, *i.e.*, the descendant of a S'udra-family living in amity with that of his own from a long time.

Having duly discharged the debts to the great sages, to the manes and deities, and entrusted all things to his son, let him live unattached (indifferent) to all things of the world. (257)

Seated in a solitary place, let him always ponder over the good of his Self; by contemplating in a solitary place, he will obtain the supreme bliss. (258)

Thus the eternal duties of a Brâhmaṇa house-holder, as well as the duties of the order of *Snataka*, which augment the quality of *Sattva* in men, have been formulated. (259)

A *Veda*-Knowing Brahmana, who maintains himself by means, laid down in the *S'astra*, is absolved of all sin and is glorified in the region of *Brahma*. (260)

CHAPTER V.

THUS having heard the duties of a *Snátaka** as duly promulgated before, the Rishis asked the fire-origined Bhrigu as follows, (1)

Bráhmanas who are well read in the *Vedas* and thus duly discharge the duties of their order, how can Death assail them, O lord, (before the appointed time)? (2)

He, the true-sould Bhrigu, the son of Manu, said to the great sages, hear for what fault doth Death destroy the Bráhmaṇas? (3)

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* *Snátaka.*—A Bráhmana, who after the completion of the vow of a religious student, has performed the ceremonial ablution.

† The text has *Anala-prabhavam*, *i.e.*, the fire-origined one. Cf. *S'ruti.*—His first seed, which lay effulgent, was transformed into the primival sun (Aditya), and its residue took embodiment in Bhrigu.

Through non-study of the *Vedas*, through non-observance of the rules of conduct, through idleness, and through partaking of unwholesome food, Death destroys the Brahmaṇas. (4)

The garlic, turnip, onion, and mush-room are the three (vegetables), unfit to be eaten by Bráhmaṇas, (inas much as) they are originated from impurities (unclean things.* (5)

Hard, red (gummy) exudations of trees, exudations (obtained by making) incisions in trees,† the *Shelu* (fruit) and the milk of a newly parturient cow† should be carefully avoided. (6)

Krisaras,‡ *Samyávas*§ and cakes, not offered to the deities, unconsecrated meat, and offerings not offered to the deities, and clarified butter before being used in a fire-offering. (7)

The milk of a newly parturient cow within ten days of her parturition, the milk of a she-camel, or that of a female animal with unbifurcated hoofs,|| the milk of an

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* Cf. Inasmuch as they are cultivated with manure prepared from excreta, *Vidjátani* according to Yájnavalkya.

Cf. *Atho Khalu Ya Eva Lohito, yo vá Bras'chandnniryasati tasya násya Kámamanyasyeti*—Now, the red exudations of a tree, as well as that which exudes from a cut in the tree should not be taken, exudations of trees other than these should be taken.—*Taittireya S'ruti.*

† The milk of a newly parturient cow, before the tenth day of her parturition, is formed into hard lumps when cooked. —*Kulluka.*

‡ *Krisara* is a kind of preparation of rice and sesame (*Tila Tandula-samparkát Krisara So'bhïdiyate.—Chhándogya-paris'ishtam.*

§ *Samya'va*—a cooked compound of clarified butter, treacle, milk, and wheat-flour.

|| The text has *Ekas'apha*, such as a mare, etc.

ewe, or of a cow in her heat,* or that of a cow without her calf. (8)

The milk of all wild female beasts except that of a she-buffalo, the milk of a woman, and all naturally sweet articles (*Suktas*) that have acquired an acid taste (in the course of time). (9)

Of *Suktas*, milk curd and articles prepared from curdled milk,† as well as *S'uktas* prepared with the addition of auspicious fruits, flowers, edible roots, etc.. may be eaten. (10)

The flesh of all kinds of carnivorous birds, the flesh of a village fowl, the flesh of an unconsecrated‡ animal with unbifurcated hoofs, and the flesh of a *Tittibha* bird must not be eaten (lit, avoided . (11)

(Similarly,) the flesh of a *Kalavinka*, of a diving swan, of a swan, of a *Chakravāka*, of a domestic fowl, of a crane, of a *Rajjuvalá*, of a *Dyatuha*, of a *S'uka* and of a *S'árika*. (12)

(And) *Pratudas*, web-footed birds, *Koyashtis*, *Vishikiras*, diving fish-catchers, butchers meat and dry meat must be avoided. (13)

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* The text has *Sandini*, which means a cow that seeks a bull. KULLUKA forbids the use of *Sandini*-milk, on the ground that it is nothing but transformed menstrual blood.

† The text has *Dadhisambhaván*, *i e.*, articles prepared from milk curd such as, whey, butter, etc.

‡ The text has *Anirdishtáms'chaikas'aphàn*, *i.e.*, the flesh of animals with unbifurcated hoops, not slaughtered on the occasion of a religious sacrifice. The Horse-sacrifice of the *Rig* or the *Yajur Veda* is capable of bearing another interpretation than what is usually put upon it. A horse-sacrifice, or the use of horse-flesh as an article of fare ought to have been repugnant to the finer sensibilities of the ancient Aryans, and points to the Scythian origin of the practice or ceremony.

Nor a crane, heron, jackdaw, *Khanjaritaka*, nor, fish-eating animals, swine that eat excreta, and all species of fish. (14)

He, who eats the flesh of an animal, is called the eater of that animal; he who eats fish eats the flesh of all animals, hence let him forswear eating fish. (15)

Páthina, Rohita, Rájiba, and Sakula fish, and all large-scaled fish may be eaten, but all those should be first offered to the gods and manes before being eaten. (16)

He must not eat the flesh of animals that move about alone (like a snake), nor of those beasts and birds whose name and nature are not known, nor of those whose flesh is not forbidden, nor of those which are possessed of five nails. (17)

An attempt to ascertain the true meaning of the term *As'va medha* and the nature of the ceremony which, the *Veduic* Rishis used to celebrate under that denomination, may not be out of the sphere of a commentator of the Manu *Samhitá*, as it will help us to some extent in fixing the date of its recension by Bhrigu, or in other words, of the "Institutes of Manu" as we have it at present.

The term *As'va-medha* according to its usual acceptation means a horse-sacrifice, a sacrifice in which a horse is slaughtered as an offering to the sun-god. By a fiction of *Vediac* ceremony the horse is supposed to absorb in his self the plaints and prayers of the celebrants and is sent to the sun-god as an atonement for their sin. Even before his immolation and at the time he is being brought to the sacrificial ground, heralded by a bleating multi-coloured goat, the priests sing a hymn the first part of which ends with "may this vigorous horse bring us exemption from wickedness," [*Rig-Veda* Ashtaka II. S. VI. (CLXII.)]. According (to the *Yajush* XXIV. 58) and the *Kátyáyana S'utra* (98 etc.), a black goat, a victim sacred to Agni, is tied to the front of the horse at the sacrificial post, and is first immolated.

The Porcupine, Shalyaka, lizard, (*Godha*), rhinoceros tortoise, and hare, may be eaten among the five-nailed animals; of animals possessed of only one pair of teeth, the flesh of a camel may be eaten (on the oceasion of a religious sacrifice. (18)

According to the *Kâtyâyana S'utra*, twenty-one posts of various kinds of wood, each twenty-one feet long, are to be set up to which the different animals are to be fastened, amounting to three hundred and forty-nine, besides two hundred and sixty wild animals, making altogether six hundred and nine. The text in the Rigveda does not warrant such a multiplication of posts and seems to say that a single post is intended. We wish to conclude this paragarph with the observation that, the horse, the victim in the sacrifice, must be possessed of thirtyfour ribs, according to the text of the *Rigveda*, which run as *Chatustrins'ah Vâjino deva-bandhorvamkriras'vasya svadhitih sameti*, may the axe fully penetrate the thirtyfour ribs which lie on both sides of the swift goer, the beloved of the gods. (Rigveda, II Ashtaka. 162 Suktâ 18 Ṛk.)

Such is the interpretation of the Sutrakâras, and of Yâska, Sâyana, and Mahidhara. Wilson says that, "although some of the expressions are obscure, and perhaps contradictory, yet it is undeniable that the hymn describes the actual sacrifice of a horse."

Another section of Sanskrit scholars, who hold that the Sarga of the Vediac Rishis is Mongoliâ of our modern geography and the *Brahmarshi Des'a* was a country which was situated to the north of modern Siberia along the Artic Sea, which was then habitable, finds in Rik II of this Sukta, the first domestication of the horse which was first found in Tartary (the Sarga of the *Vedas*) and its employment to the service of man. "*Yamena dattam Trita enamayunagindram enam prathamo adhya-tishthat. Gandharvo asya ras'anâmagribhuat surâdas'vam Vasabo nirtishthat.*

These two sets of opinion practically exhaust all in favour of holding the actual sacrifice of a horse; or interprating the term, *A'sva* in the usually acceptation of the term, (horse).

By wilfully eating a mushroom, a domestic pig, a garlic, a domestic cock, an onion, or a turnip, a twice-born one becomes degraded (*i.e.* loses the privileges of his order. (19)

Agni. the name of a Vediac patriarch) gave it (horse) to Váyu, who yoked it to the chariot, and Indra (the king of Sarga) rode first in this chariot. Gandharva (Soma) took the reins of this horse in his hands, and O ye Vasus, you originated him from the sun (Rik. II. Suskta 162. Ashtaka II).

We, on the other hand, beg to differ from the views of these illustrious glossits and commentators, and make bold to say that, the actual immolation of a horse was never contemplated by the inspired singers of these *Riks.* All shades of religious opinion in India and all forms of creed, whether Pauránik, Tántrika, or pure Vedántik, trace their origin and draw their inspirations from the Mantras of the *Vedas* and *Brahmanas.* Even the *Vámacharin Tàntriks* find the essential tenets of their cult presaged in the musings of Agastya and Lopamudra (A I. Sukta 172). and in the concluding chapter of the Brihad Aranyakam (*Adhoyajna.* Br. 4 Ch. 6 ; and manifestly the doctrines of the *Vedànta* and *Sànkhya* philosophies are found in embryo in the Sukta 164 of the second Ashtaka of the *Rikveda.* These things show that the *Riks* may admit of different or contrary interpretations in many instances, and it may be that contrary interpretations have been made at different times in order to extort sanctions out of them for some new customs or newer forms of worship or sacrifice, which the increased contact of our forefathers with the neighbouring nations and principalities added to the national code of rituals as new accretions.

Thus we find the *Anukramanika* enjoys that, the reputable *Purusha Suktam,* the muttering of which, according to the later-day *Dharmas'àstras,* forms the atonement for many a deadly sin, to be read out on the occasion of a human sacrifice. We fail to detect why should it have been so enjoned, when it is capable of bearing a truly grand meaning, a meaning which at once illucidátes the loftiest aspirations of the *Upanishads,* and more so, when we consider that the whole spirit of the *Vedaic mantras* is

Having unintentionally eaten these six things, (as are mentioned in the preceding stanza), he shall practise a *Krichcha Sántapanam* penance (which lasts for seven days). or a *Yati-chándráyanam.* For eating any thing other than the six preceding ones (such red gummy exudations of trees, etc), he shall fast for a day and night. (20)

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absolutely antagonistic to such cruel and barbarous rites. It sounds totally absurd when ve consider that the *Veda* was a song of the gladness of life, sung by men with whom life was a joy, a blessing of God to be thankful for, and who would never have denied that gladness to the humblest of creatures that trails on earth. With them it was a high preoragative of man to witness the glorious birth of each song-girdled Day on verdant fields and golden hill-tops, and such atrocities need must have been entirely foreign to their simple understanding when we consider that an act of kindness done to a peafowl has been made use of in the *Vedas* as a mechanism of setting the sympathy of the Universal Heart in favour of its doer. *Vediac* civilisation was singularly conservative of life and its offerings were absolutely blood-less.

Now let us see in which connection does these two Richas occur so that, in accordance with the recognised rules of interpretation (*Tantrayukti*) such as inference (Uhá), concord (etc), we will be able to determine the disguised meaning of a term, if it bears any such disguise. The preceding Suktam (CLXI. A. II) is in honour of the *Ribhus*, the solar rays, the personified leaders of the rays who reside in the unapprehensible sun (Aguhyasya A'dityasya)], for the purpose of fertilising the earth. Indeed, the tenth verse of this Suktam contains a reference, according to Sáyana's interpretation, to the immolation of the victim and the quartering of its body, but this too may be explained in a different way; *S'ronámekam Udakam* may as well mean yellow coloured water as blood (Rudhiram), 'which is Sayana's explanation. The succeeding Suktam is the 165, the same one which is called the parent of *Vedantism* and which will help us much in our attempt at explaining the so called Horse-Sacrifice *Riks*.

Even a cursory acquaintance with the Vediac literature will disclose the fact that, the explanations of Richas had undergone changes in the hands of different commentators, most probably to suit the spirit of their contemporary times, and to squeeze sanctions out of them for some religious rites or ceremonies that might have been newly added to the code of rituals of the prevailing Brahmanism. Yaska s *Virukuta* deals only with that aspect of their meanings which has its exponents in the physical phenomena of the universe. The causation of rain, the births and deaths of Days, the March of seasons, and such like physical incidents of Nature are, according to him, form the inner meanings of all obscure verses of the *Rigveda*. In his work we completely lose sight of that grand metaphysical spirit of the ancient masters in interpreting the *Vediac Mantras*, which is so markedly prominent in the Upanishads like Brihad A'ranyaka and Chhandogya, etc. Sayana, on the other hand, mainly contents himself with giving the lexicon meanings of the Richas, quoting from the *Niruktam* instances where it differs from his explanations. A Rik of the first Ashtaka of the Rigveda may serve as an illustration of *Sayana's* commentary where *Vrika*, which *Yàska* has explained as *Brinhitasras' mis'chndramá, màsardhamásasamvatsaradikarttà*, (the thick-rayed moon, the creator of months, half months, seasons and full years, etc , he (Sáyana) explains by *Arunyas'va*. (forest dog *i.e.*, wolf). However, the genius of Brahmanic philosophy can not lie asleep for good even in *Sàyana*, the scholarly premier of prince Vakku ; and hence, we find him tagging at times philosophical interpretations to those by Yashka and his self, as in the Rik, *striyah sateestán Ume pumsa àhuh*, etc., (Rik. 16, Sukta164, Ashtaka II. Rig). Lastly, let us consider the interpretations put upon the *Vediac mantras* by the immortal S'ankara in his commentaries on the Upanishads, several quotations from which have been given in the preceding pages, and we will find that, they were made at a time when the doctrine of *Vedantism* reigned supreme in India. And all these fully substantiate our theory that, the *Vediac mantras* have been variously interpreted in diverse times to meet the exigencies of the then prevailing forms of faith, and that all of them are capable of bearing metaphysical meanings. In fact, it would be highly interesting to trace the gradual changes in the faith and religious ceremonies of India, if we can hit upon the

exact dates of the Ramayanam, Mahabharatam, and Yáshka. We shall presently show that, there might have been no actual immolation of a horse in the *Vediac As'vamedha*, and that the descriptions of the sacrifice, as contained in the Ramayanam and Mahabharatam, strongly intimate the probability that, horse-killing sacrifices were imported from our ancient Scythean neighbours. Most probably when the Scythean or Hungarian settlers in the country came to be assimilated in the Brahmanic faith, the contemporary Brahmanism, by way of a compromise, or concession to the national ceremonies of its new proselytes, had to invent some sort of theological fiction by which they could be shown to have directly carried their sanctions from the *Vediac* text, but which, like all such fictions and stratagems, only serve to disclose the truth by its attempted concealment.

Let us now proceed to examine more closely how far we are justified in holding this view. We all know that, the terms "*Vrisha*" (bull) and "*As'va*" (horse) denote, according to the *Bràhmanas*, the soul of the universe (*vis'vasya atmà*) and also its prototype entombed in the human body. The *Taittiriyam* is sufficiently explicit on the subject when it says, *A'ditya vrishas'va iti* (the sun is the bull or the horse). Thus we see that, the bull, the horse, the self, and the sun are all synonymous in the mystic phraseology of the *Vediac* seers. Moreover, we learn from the Sukta 164, Rik. II of the second Ashtaka of the *Rigveda* that the horses of the Sun (*i.e.*, the *solar rays*), though seven in number, are virtually one; the one horse represents the collective rays of the sun, or the entire manifesting factor (*Saptam yumjanti rathamekochakrameko As'va Vahati saptanàmà*).

Epuipped with these clear cut definitions of "As'va," we must now proceed to discuss the nature of the horse, for whose immolation in the sacrifice our opponents find such an unequivocal and unmistakable sanction in these *Riks* (162—164, *Suktas, II Ashtaka* of the *Rigveda*). The third *Rik* of the 163rd Sukta addresses the alleged horse as, "O thou goer (*Arvan*), thou art *Yama* (fire), thou art *A'ditya* (sun), thou art *Trita* by a mystic act (*Asi yamo Asyàdityo Arvannasi Trita guhyena Vratena*); Thou art *associated* with Soma (*Asi somena samaya viprikta*), thou hast three binding places in heaven, thus say the wise, (*A'huste trini divi bandhanàni*). Sáyana explains this mystic act by "*durdinena*"

i.e, on a cloudy day, or by dint of *yoga* (*yogadisadhana rupena*) the sun is transformed into *Trita*.

We ask, how Trita, who, according to Sáyana, is a Rishi or sage, can be transformed into a horse or the sun on a cloudy day, or by dint of Yoga? The whole explanation is absurd, but the meaning becomes intelligible enough, if we explain *Tritah* (Tra and Ita) as *Trigunopetah Manushyah*, man or the human soul, enveloped by the three qualities of *Sattva*, *Rajas* and *Tamas* as its *upadhi* or distinctive attributes, in contra-distinction to the *A'ditya* or the universal self (*Vis'vàtmà*). The whole meaning then runs as something like this, O Goer (*i.e.*, human soul,) thou art one in substance with the fire, thou art identical with the universal self (Aditya) in nature, who is transformed in to thy own self through the mysteries of Yoga and psychic transformation. This explanation is further borne out by "*Trini Bandhanàni*" etc., (lit) thy three binding places, three in heaven, three upon earth, and three in the firmament. How can a mere horse have three binding places in heaven, and three in the firmament? Sayana, not to be perplexed by any thing, explains "*Bandhanani*" by "*Utpatti karanani*" (causes of origin), probably in the light of the tenth Rik of the next Sukta (164. c 22. M. I. Ashtaka II.) where *Tisro Matrristrinpitrrinbibhradeka urdhastathau* (Not befriended by any, he, the one (absolute) sun, who, having three mothers and three fathers, is borne up on the high) is explained by Sáyana as three mothers, the three regions of the earth, firmament and heaven (*kshityádi Loka trayam*); and three fathers, by "air, fire and sun, the supporters of the three regions. The sun stands on high, according to Sáyana, as the causal agent of the past, present and future (*Bhutabhavishyadádyátmaná*). We fail to understand why the same acceptation may not be extended to the *trini bandhanàni*. What would be the harm, if we explain it by *Sattva Raja tamánsi*, *i.e.* (qualities of Sattva Rajas and Tamas, which govern the entombing body of the soul on earth, in heaven and in the astral plain (antariksha)? We know the human body is called *Tristhunam*, *Tridandi* (three posted exponent of the three preceding principles.) And continuing the metaphor of a horse, (self or goer—*Arvan*), will it not be absolutely legitimate to call the three fundamental principles of its body as its binding stakes or places? It is superfluous to add that, a smattering of Brahmanic

philosophy will convince a man that the Sattva, Rajah and Tamas are identical with the future, present and past, or ether (air), fire and water in the parlance of Brahmanic philosophy.

The term *Apsu* (lit. in the waters) in the Rik, which Sáyana explains by earth, may be interpreted to mean all created beings (*sarvam Bhuta gràmam*) as he himself has done in the Rik XII. Ch. VII. 3 An. S. (24). As (*Apas'chana praminanti Vratam Vam*) where "Apas" is used by mytonemy "for all beings." And if this view be correct, the three binding places (*Trini Bandhanàni*) can not have any other meaning than the qualities of *Sattva, Rajas* and *Tamas*.

The Vishnupuranam [Ch. I. V.] explicitly enunciates that, the Purusha includes earth, firmament, heaven, etc., and on the basis of its authority we can safely say that, "As'va" of the As'vamedha is the *Purusha* of our subsequent philosophical systems.

We will conclude this portion of our dissertation by enquiring a little more into the nature and origin of the As'va, as set forth in the Richas themselves. In the Rik I, Sukta 162, we find that the coursing *sapta* (which may mean a mover expander or the horse) is originated from the energies of all the gods (*Vájino Deva játasya sapte*). The *As'vo* is identical with various divinites. The various parts of the As'va consists of the energies of various divinities, the Dawn goddess forming its head (*Ushá vá as'vasya medhyasya S'ira iti*—Sruti). A little knowledge of the Upanishads will be enough to disclose that, various divinites, such as Agni, Aditya, Prajápati etc. form (*i. e.*, preside over) the different senses and organs of an individualised self (*Sapta*), which, like its supreme prototype, is ever expanding. Even for once we could have entertained the idea of explaining "*As'va*" by horse, if the Richas had given it thirty-six or thirty eight ribs instead of thirty four. It is our duty now to see if we can explain it in any other way.

Our present contetion is that, how can a horse have thirty four ribs? We cannot deny the *Vediac* Rishis the knowledge of veterinary anatomy, if we once admit that a horse was used to be immolated in the *As'vamedha* sacrifice ; since the different parts and members of the quartered body of a sacrificial victim have been enjoined to be carved and quartered in the peculiar fashion. The Aitireya Brahmana fully bears out the point. How can we then

account for this anomaly? Sayana explains away the difficulty by saying that, "other animals such as, the goat, etc., have twenty-six ribs, while the horse has thirty-four;" and this is manifestly an error based on the ignorance of veterinay anatomy.

First taking *As'va* to mean the sun (Surya, the motive force or soul of the universe, *Sarvasva prerayitá*) the thirty four ribs may be explained as the thirteen months, consisting of the twelve solar months and the intercalary one, the fifteen Tithis, and the six seasons. As regards the existence of the thirteenth month, we can refer to the Rik XV of the Suktam 161. Ch. XXII. M. I. Asht II. of the *Rigveda* (*Sàmkajànàm Saptatha màhureka*, some assert that there are seven seasons, born of the sun etc.,) where Sáyana quotes from the *S'ruti*, "there is a thirteenth month" (*Asti trayodas'o mása iti*). Now let us see if we can reconcile it to *A' sva* in its acceptance of *self* or human soul. The thirty four *panjaras* or essential components of an individualised self are the seven fundamental organic principles of lymph chyle, blood etc., the three *Dhàtus* of Váyu, Pittam and Kaphah recognised by the *Veda* (Cf. *Tridhátu S'arma Vahantam*), the ten sense organs, the ten senses, the five material elements, the five *tanmátras* (elementals), and *Manah, Buddhi* and *Ahankár* (sense of mineness) making thirty-four, together with the self.

The essential components of the individualised Self have been differently computed by different philosophers of India. The holy Agnivesha asserts that, the five elements, together with consciousness, are called the Purusha (Individualised Self, Consciousness alone, according to others, forms the Purusha. On the other hand, the twenty fonr categories such as, the mind, the ten organs, the objects of the senses, etc., are collectively called the Purusha (*Khàdayaschetaná dhàtu Shashthastu Purusha Smritah*; *Chetanà dhàturapyekah smritah Purusha samjnakah. Punas'cha dhatubhedena Chaturvins'atikah smritah*; *Mano das'endriyàn-yarthah Prakriti s'chàshtadhatukee* (Charaka. S'àrirá, Ch. I. Vs. 14—15). From this it will appear that, the method of computing the constituents of the *Purusha* (individual Self) which we have adapted is not only legitimate and carries the sanction of the ancient masters, but that it would give a total of thirty four, if the common factors are eliminated from these different lists.

It will thus be seen that, the above exaplanation precisely fits

in with the number given in the text, and it has this additional advantage that, it does away with the necessity of hypothecating an ignorance of the veterinary anatomy in the Rishis of these Mantras; an ignorance, if they admit, will at once knock off the bottom of the arguments of our opponents, endeavouring to prove the actual immolation of a horse in the *As'vamedha.*

Now let us see who is the immolator of the so called *As'va.* The ninteenth Rik of the Suktam 162. runs as follows: there is one immolator of the radiant As'va, which is Time, there are two that hold him fast, *i. e.*, the day and night, or the earth and heaven *(Ekastashtu ras'vasyá Vis'astá dvá yamtárá bhavatastatha rituh).* Sâyana explains the second line of this *Rik* by "those of thy limbs which I cut up in due season, I offer them made into balls (of meat) upon the fire *(yá te gàtrànàmrituthà krinomi tàtà pindànàm pra juhomyagnau).* We should rather explain it by "the waste which your limbs and organs etc. have suffered in the course of time, them I offer as oblations in the vital fire." This view has been adopted even by Sáyana in his commentary on the Rik 14 of the Suktam, where he explains the five hotris (offerers) of Soma as the five vital airs which Trita, a *yogin,* for the acquisition of super-human powers, suppressed and concentrated with the Chakra, or umbilical plexus. The line of the Rik under reference runs as *Trito na yan panchahotrin abhishtaye avavarttad avaran chakriya avase.* He made the vital airs, desirous of issuing from himself. to turn back into his own presence and to concentrate with umbilical plexus, for the entire completion of the rite) those airs such as *Prana, Apana* and the rest constituting the five ministering priests. These Riks clearly demonstrate the fact that, the Rishis had a precise knowledge of the existence of spiritual plexuses in man, and that they used to perform a rite some what analogous to the *Tantrik Shatchakra Bheda* (penetrating through the six occult plexuses) which most probably then went by the denomination of *As'vamedha.* How easily a confusion of the two different meanings of the term (*As'vamedha*) may arise may be illustrated from the last named Rik alone. If we explain *Chakrena* by lance or spear *Rishtikakhyena A'yudhena)* instead of explaining it by umbilical plexus, the *Pauranik* conception of the rite (Horse sacrifice) will become irresistably patent; and to the

mind, blinded by the legendary practice of horse-killing, the true and nobler meaning of these Richas will be utterly incomprehensible. We find no reason which should hinder us from giving the preceding rendering, especially when we know that "Juhomi" in the sense of maintaining the metabolic fire of the organism either by the ingestion of food, or through the effect of the constructive or destructive metabolism of the body, occurs both in the Charaka and Sushruta, and that Lat (present tense) is used for the past and all the preterites (*Lang, Ling, Lung, Lut*, etc.) in the Vedas. What can be more natural for an institutor of an *As'vamedha* (sacrifice to the soul) to address his soul as, "the wastes of my body, O self, which have been made in the course of time, have been cast in the fire of life, (which is but thy inseparable exponent) as oblations in a fire-offering and have been re-absorbed and re-assimilated in thy essence? The origin and merging of the body with its environments from, and in, the Self is sung in the Riks, XXX and XXXII, of the suktam 164, portions of which have been enjoined by the *Anukramanika* to be used in the middle portion of the *As'vamedha*, which means, according to our view, a sacrifice instituted for the glorification or honorification of the soul (*As'va* self, *medhyate, pujyata*, is worshipped or glorified, *Asmin* herein).

The self, continuing unchanged and undecaying amidst the incessant changes of its organic embodiment, was fitly made the highest object of veneration in the *As'vamedha*. Those who doubt the identity of Self with Aditya we only refer to the R. 5 of the Sukta 164. the seven threads (*dhàtus*, Somayajnas according to Sayana) which the sages have spread to envelop the sun, *Baskaye* *i.e.* the container of reality, the abode of all (*Vatse Baskaye'dhi Sapta Tantun*)

We admit that there are Riks in the Sukta 162. such as the Riks IX, X, XI, XIII, XV. which apparently indicate the actual immolation of a horse and contain references to the cooking of its flesh, to the distribution of the broth, to the caldron, odoriferous with its boiling contents, to its (horse's) grease smeared upon the brush or the axe.

But there is no ground for holding that, even these Richas, if they are not actual interpolations, are not capable of bearing a meaning which may not shake our faith in the bloodless character of the *As'vamedha*. In the Rik 34. Sukta 164 Ashtaka II. of the Rig Veda

the Rishi asks what is the seed of this showering sun (*Prichchham Vrishno As'vasya retah*) and the answer to this query is supplied in the Rik XXV of the same Sukta, in the statement that this *Soma* is the seed of the horse (sun) (*Ayam soma Vrishno As'vasya retah).* The Rik 44 of the same suktam says, the three tresses (of the universal self,) fire, air and the sun in proper seasons looks over the earth, one of them shears the tresses, the cereals, herbs and forest leaves) at the end of the ear (*Trayah keshina rituthà vi chakshuti samvatsare vapata eka eshàm),* and in the same Suktam occurs the Rik which says, the priests cook the soma ox as their primary duty (*ukshànam Pris'nimapachanta virah* prathama-nirasyan.) Now, considering that ox is identical with horse which signifies the sun or the self, and that *soma* plant is the body of the ox or horse, and further that the Soma is called the seed of the horse, and the cereals etc. are his tresses, are we not warranted to suppose that the cooking of the different limbs and bodily principles of the *As'va*, described in the Riks of the Suktam 162 of the Rigveda, is only a poetical mode of describing the fermentation of the Soma beverage, whose soul-exhilarating properties had been many times eulogised in the *Vedas*, and which especially in the glorification sacrifice offered to the self (*As'va-medha*) might naturally seem to them to be the only fit and adorable offering to the Real in man? We have seen in the Rik XI. of the Suktam CLXIII. that the hairs of the horse's manes are the flames of the fire which are tossed in manifold directions and spread in the forests (*Tava S'ringani*, *Puratra-ranyeshu*, *charanti* R. 11. S. 163. V22. A II.

Now even if we, like *Yaska*, confine ourselves only to that kind of interpretation of the Riks which reflects only the occurrance of certain physical phenomena, we will be quite justified in holding that, the quartered members of the As'vas body are nothing more than the cereals, foodgrains and Soma plants, which have been figuratively described as the limbs and organic principles of the A'sva, or the sun, or the fire incarcerated in the soil and the womb of the Earth.

We know that in the mystical language of the Bráhmana, the sun (Aswa-goer) or Indra (the burning one) is the soul of the universe; by a poetical analogy and with a little difference of meaning all these terms Indra (the holder of the senses) Asva (the

goer the reality that goes out of the body at death, the Surya (the impellor) were extended to denote its human prototype. Prishni the mother of the sun or gods is the Firmament. Prishni, the Soma plant is the seed of the Ashva (Self) and Soma is the name of the most important of the organic vital principles (protoplasmic albumen) which has been described by the Rishis as the quintessence of life, and which is contained in the heart and the visoera (*Hridâveva Kukshaya Somadhânâ.*) According to their view the sun, the Self and the fire, whether called by the epithet of horse or bull, represent the three different aspects of the same substance, if it be right to call force a substance. Similarly, the Soma (protoplasmic albumen), the Soma (plant, the seed of the Self) are the food of both the gross and subtle life. The yellow juice of the red or yellow species of Soma, and twenty four of them are recognisea in the Ayurveda (And now this divine Soma may be divded into twenty four species according to the difference of its habitat, virtue, potency, structure, colour, etc.—*Atha Khalu Bhagavan Somah Sthànàkritigunaviryaya vis'eshaischatur-vims'atidha bhavati.*—Sushruta. Chik. C. 29—C3.) have been termed as the blood, its bruesed stem as flesh, and these may account for interpretations which have been put upon theae terms in the As'vamedha Suktam, and which have led many level headed scholars to come to a positive dicision about the actual immolation of a horse in the *As'vamedha.*

The next point that our opponents may urge against our mode of interpretation is that actual cooking etc of horse flesh has been unequivocally described in these Richas. But their contention falls to the ground if we say that these terms, the derivatives of the root *pacha* (to cook) may also unequivocably mean to grow mature to continue in existence. *Kâlah* (Time) *Pachati* (matures) *Bhutâni* (all beings) is a Sanskrit maxim which known even to a veritable Tyro in Sanskrit. The caldron, the ladle etc. which occur in these Richas may also be more consistently explained as the "caldron of time, the ladle of seasons," and scores of instances can be quoted from the Rigveda where *chamasau*, two ladles, have been called the *yoni* of the sacrifice and of all creatures in the shape of Earth and Heaven.

The Singers of the *As'vamedha* Richas were not a race of primitive nomads. They were far advanced in the arts of

civilisation and knowledge. Astronomy, prosody, grammar and a rudimentary form of Logic, together with works on ceremonials, and medicine, are found to have been frequently mentioned in the Rig Veda. In fact, the fundamental principles of each abstruse system of philosophy such as, the Sànkhya and Vedànta were presaged in the Suktam 164, the next one to the *As'vamedha Suktam*. There is an unequivocal reference to the Prakriti (Nature) of the Sánkhyas in *Asthnávantam Yadanasthá Bibhartti* (one with bone *i.e.* the primal self, is borne by the boneless (illusive Prakriti). For the first time we find the oneness of the universal self wtth the individual soul clearly enunciated in the Rik. (18.) of this Suktam which runs as, "he who knows the protector of this universe as the inferior associated with the superior, and the superior associated with the inferior," *Avah parena Pitaram yo asyánuveda para evávarena*; and in the Rik XX of the same Suktam running as, two birds associated together, and two friends (as they are) take refuge in the same tree ; one of them (individual Self) eats the sweet' Pippala fruit, the other (Supreme Self,) eating not, merily looks on (*Dvá saparnà Sayujà Sakhàyà Samánam Vriksham parishasva Játi ; . Tayoranyah pippalam Svadvattyanas'nannanyo abhi Chàkasheeti*.) The famous dictum of the *Upanishad* regarding the sexless character of the Self is but the echo of the Rik, *Striyah Sateestmà Ume pumsa áhu etc.* In short, all forms of philosophic ideas had their origin in the Vedas. Under these circumstances, are we not warranted to assert that, the mysticisims of the *Yoga* likewise originated from the metaphysics of the Vedas ? We have shown above that, a rite analogous to the rite of *Tántrika yoga*, commonly known as *Shat chakra Bheda*, was not unknown to the Rishis of the second Ashtaka of the *Rig Veda*, and we must say that, from the metaphysical meaning which the *As'vamedha* Richas are capable of bearing, the Asvamedha (the sacrifice for the glorification of Self), in its original inception, must have been somewhat identical with this *Shatchakra bhedah*. This spiritual or mystic character of the rite was not lost sight of even at the time when Bhrigu made his famous recension of the Manu Samhita. Later on in this chapter we shall come across a couplet, which lays down that, a non-killer of animal life (abstainer of meat diet) is as much meritorious as a performer of a hundred horse sacrifices. This couplet

would have been ridiculously absurd, if *As'vamedha* had entailed in fact the immolation of six hundred and nine animals. For in that case the couplet would mean something like this, *viz.*, to forswear meat is as meritorious as killing six hundred and nine animals, a hundred times multiplied. Or in other words, the merit of forswearing false-hood is equal to that of telling a hundred thousand lies.

The greatest obstacle to the acceptance of our view of interpretation is the description of the horse-sacrifice in the As'vamedha Parva of the Mahabharatam (Anugitá Parva Ch. 88 VS 27—35 and Ch. 89. VS 1—5.). Before proceeding further with this dissertation, we must add that, the arguments, which we shall adduce to account for its description in the Mahabharatam, shall apply *mutatis mutandis* to the description of the *As'vamedha* contained in the *Ramayanam*. One thing, which strikes us most in the sufercial view of the matter, is that both in the *Rig Veda* and *Mahabharata* the *As'vamedha* is associated with deep and abstruse metaphysical disquisitions. In the *Rig Veda* the philosophical Suktam follows the *As'vamedha Richas*, in the *Mahabharatam* the philosophy precedes the description of the *As'vamedha*. In the Mahabhatam, the A'svamedha was instructed to be instituted primarily for expiating the sin of a disastrous civil war ; but the actual eating of horse-flesh by the priests or the institutor of the sacrifice, as seems to be sanctioned by the Sayana's commentary, was dispensed with in the Mahabharatam. King Yudhishthira then smelled the smoke, capable of purging one of his sin, of the marrow of the horse that was thus cooked (*Asvamedha Parva.* Ch. 89. V. 4). In the Mahabharata the sacrificial horse was made to wander all over the world for the purpose of collecting tributes from the kings of countries through which it had passed. The launching of a campaign of world-wide conquest as a preliminary to the institution of the A'svamedhà was never contemplated in the Richas of the Rigveda. A little knowledge of the ancient history of the world will help us to point out the source from which this Horse-sacrifice was imported into Brahmanism, and to trace the steps taken by her priesthood to celebrate this Horse sacrifice with the Mantras, relative to the soul-worship of the Vedas. We know that the ancestors of Huns or Hungarians were proverbially fond of horse-flesh, both literally and metapherically.

These worshippers of the fierce, tawny coloured god, Rudra, who, in the shape of the bull, begot Maruts on Pris'ni, disguised as a brindled cow (Europa ?), used to celebrate their victories in war with horse-sacrifices. The descendants of these Huns, after their conquest of, and settlement in northern India, came to be assimilated in Brahmanism. And Brahmanism, in its turn, to please the fancy of the conqueror and to prove his lineage from the Vediac gods, sanctioned the sacrifice as a Vedaic sacrifice, adopting and altering the sense of the Mantras to the exigencies of the ceremony, to conceal its character of a foreign and imported innovation.

Several eminent authorities, both Indian and European, hold certain parts of the Mahabharatam such as, the Bhagavad Gitá etc., to be interpolations; and there is nothing to show to the contrary that, the Anugitáparvádhyáya, containing the description of the horse-sacrifice, is not a subsequent addition to that immortal epic, as it gives but the contemporary view of the meanings of the *As'vamedha Richas* as it was understood and celebrated in that age.

We can assert without the least fear of contradiction that, the *Vedas* have been explained in different times according to the genius and intelligence of each age. Yashka's Nirukta, which reads the description of rain, thunder, lightning, or storm in each *Rik*, must have been written at an age when the Brahmanic genius, devoid of its keen-sighted and subtle philosophy, began to look upon the physical phenomena as the highest manifestations of the Divine. The early *Sutrakáras* and Mimánsa (rules of interpretation of Vedaic mantras), were written at a time when the divine authorship of the Vedas came to be first seriously doubted. Sankara's interpretation of the Mantras, contained in the Upanishads, could not help being metaphysical in the face of such a keen and potent Buddhistic opposition of the age (tenth century). Sayana's commentary (14th century A. D.) reflects the spirit of an age in which the reconquest by Brahmanism was once more complete, and all the different forms of interpretation could be equally authoritative and obligatory, and which, discarding none, tended to augment the literary fame of its erudite author. It is impossible within such a narrow compass to fully advance and elucidate all the arguments that favour the mode of interpretation we have adopted. We have given only the main heads of our argument and the line by which we have

To remove the doubt whether he has eaten any unclean article of fare or not, a twice-born one shall practise a *Krichchha* penance, once within a year. Having knowingly eaten any forbidden articles of fare, he must practise penances, especially enjoined to be performed for expiating the sins of eating those articles. (21)

For the purposes of a religious sacrifice, or for the maintenance of his dependants, a Brâhmaṇa can kill the commendable beasts and birds, as did Agastya of yore. (22)

In religious sacrifices instituted by the *Rishis*, Brâhmanas, and Kshatriyas of yore, oblations of meat-cakes used to be made of the flesh of beasts and birds, (therein immolated.) (23)

Commendable articles of food, even after they have become stale, may be eaten with the addition of any oleaginous substance; residue of oblations (such as sacrificial porridge, etc.,), left after the performance of a fire-offering, may be eaten (even without such addition of clarified butter, etc.) (24)

Articles made of barley or wheat flour, all modifications of milk, even after they have become stale, or if prepared a long time ago, may be eaten by twice-born ones (25)

Thus the commendable and forbidden articles of diet in respect of twice-born ones have been specifi-

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arrived at that explanation and leave it to our readers, if they approve of our view, to carry on the investigation for themselves.

The discrepancies found in Sayana, Mahidhara, and Mahabharata, etc., regarding the mode of celebrating the actual ceremony, are enough to show that the *Asvamedha* originally meant something other than a mere horse-sacrifice.

cally described, now hear me describe the mode of using or forswearing meat-diet. (26)

Residue of meat-oblations, cast in the fire in a religious sacrifice, as well as that offered in a *S'râddha* repast, may be eaten; flesh may be eaten at the request of Brâhmaṇas, and in diseases, or under circumstances which imperil life. (27)

Whatever exists in the world, all that *Prajâpati* has ordained to be the food of living beings; all, both mobile and immobile, is the food of creatures. (28)

The immobile are the food of the mobile (creatures), the toothless ones are the food of the toothed creatures; the handless, are that of the hand-possessed ones; and the timid, that of the brave. (29)

An eater, eating an animal and thinking it to be his legitimate food, does not commit any sin, inasmuch as the ordainer has created some animals as eaters and the other as their food. (30)

The eating of flesh on the occasion of a religious sacrifice is the divine ordination, to eat flesh for any other purpose is a monstrous practice. (31)

He, who, having brought, or procured, or received the gift of, the flesh (of an animal), eats it after having first offered it to the manes and deities, is not defiled thereby. (32)

[Otherwise than in times of distress,] a Brâhmaṇa, who eats the flesh (of an animal) in a manner condemned by the Regulation, is eaten, defenceless, by that animal in the next world. (33)

A huntsman, who kills animals for money, does not acquire the same demerit in after life, as one who eats flesh in violation of the ordinance. (34)

But the person, who being appointed to do a religious sacrifice, does not eat the (consecrated) flesh, will be re-born as a beast for twenty-one births in succession. (35)

Let a Brâhmaṇa never eat the flesh of an animal, unconsecrated by *Mantras*; conforming to the eternal ordinance, he must always eat the consecrated flesh. (36)

Desiring to eat fiesh. rather let him eat its effigy made of dough and clarified butter than eat the unconsecrated flesh of an animal, not immolated in a religious sacrifice. (37)

For as many number of times does the wanton killer of animal life meets death in his successive re-births hereafter as there are hairs on the body of the immolated animal. (38)

For the purposes of religious sacrifices the beasts were created by the self-origined one, the sacrifice is for the elevation of the whole universe, hence killing is not killing in a religious sacrifice (*yajna*). (39)

Cereals, beasts, trees, animals of the tortoise species and birds, immolated on the occasion of a religious sacrifice, obtain the eternal status. (40)

A *Madhuparka*, a *Sràddha*, offered to the manes and deities, and a religious sacrifice are the occasions on which a beast should be sacrificed, and on no other occasion. This is the dictum of Manu. (41)

By killing beasts on these occasions, a Brahmana, conversant with the inport of the *Vedas*, accords a more elevated status both to his own self and to the self of the (immolated) beast. (42)

Even in times of distress, a self-controlled Brahmana, whether residing in the forest, or in the house

of his own, or of his preceptor, must not do an act of killing not sanctioned in the *Vedas*. (43)

Acts of killing which the *Vedas* have sanctioned in the universe should be regard as acts of non-killing, in as much as all virtue has emanated from the *Vedas*. (44)

He, who in quest of his own pleasure kills the harmless animals, does not obtain any happiness, whether dead or alive. (45)

He, who does not wish to inflict on any animal the pain of death or captivity, is said to be the well-wisher of all, such a man obtains perfect felicity. (46)

Whatever he contemplates, whatever he strives for, whatever he puts his heart upon, he gets that without effort, if he does not kill any animal life. (47)

Flesh cannot be obtained without killiug a beast, animal-killing does not lead to heaven; hence, a man must forswear (eating flesh. (48)

Considering the origin of flesh (which is a kind cf transformed menstrual blood) and the pangs of death and incarceration the beast suffers, he must forswear eating all kinds of flesh, (whether approved of or prohibited by the ordinance). (49)

He, who does not eat flesh, like a monster, in violation of the ordinance, becomes a favourite with all and is not afflicted with any disease. (50)

He who sanctions the killing of an animal, he who quarters its slaughtered body, the actual immolator, the seller and buyer of its flesh, the man who cooks the flesh, he who serves that cooked flesh to the eaters, and he who eats it are called the killers. (51)

He, who otherwise than for the purposes of *S'raddhas* offered to the manes and deities, tries to

augment the flesh of his body with the flesh of a beast, is the greatest of all sinners. (52)

The merit of him, who forswears the use of meat, is equal to that of one who performs the *As'vamedha* sacrifice, each year, for a century. (53)

By living on fruit, bulbs, or food grains used by the holy sages, a man does not acquire the same religious merit as he does by forswearing the use of meat. (54)

He, whose flesh I eat in this life, shall eat my flesh in the next; this is the essential attribute of flesh, as disclosed by its etymological signification, according to the wise. (55)

No sin is attached to wenching, flesh-eating, or wine-drinking; these are the natural propulsions of Man, but abstinence bears greater fruits. (56)

Now I shall discourse on death-uncleanness, as it affects the members of the four social orders in the order of the enumeration, as well as on the mode of purifying the defiled articles. (57)

The *Bandhus* (*i.e.*, *Sapindas* and *Samânodakas*) of a male child, dead before, or after cutting his teeth, or at the age of tonsure or initiation with the thread, become unclean on his death; likewise his *Bandhus* become unclean on the birth of a male child. (58)

Death-uncleanness continues for ten days among *Sapindas*, or until the bones are collected (*i.e.*, for four days as in the case of a fire-keeping Brâhmaṇa), or for three days, or for an entire day and night. (59)

The *Sapinda*-relationship is extinguished in the seventh generation; *Samânodaka*-relationship lasts for all eternity, being extinguished only when the name and *Gotra* are not known. (60)

The term of death-uncleanness, herein laid down, should be also regarded as holding good in respect of birth-uncleanness among *Sapindas*, desirous of obtaining perfect purity. (61)

Personal impurity during the term of a death-uncleannes is equal among all the *Sapindas*; but in respect of a birth-uncleanness, the mother of the (new born) child remains unclean for ten days, while its father regains his purity on bathing. (62)

Having wantonly cast his seed, a man shall regain his purity by bathing; but having cast his seed in a woman other than his married wife, he shall remain unclean for three days. (63)

A Brahmana, who has touched the dead body of a *Sapinda* relation, shall remain unclean for three times three days and one day; a Brahmana, who has touched the dead body of a *Samânodaka* relation, shall remain unclean for three days. (64)

A disciple, happening to perform the funeral rites unto his deceased preceptor, shall remain unclean for ten days like the *Sapinda* relations of the latter. (65)

In a case of abortion or miscarriage (of pregnancy from within three to six months), purification will be effected after the lapse of days, equal in number to that of the months of pregnancy, (the period of uncleanness being three days in respect of an abortion before three months); a chaste woman in her menses will be pure by bathing after the cessation of her flow. (66)

(*Sapinda* relations of a) boy, dead before his rite of tonsure, shall remain unclean for one day and night; while on the death of one, dead after the rite of tonsure (and before his initiation with the thread), they will remain unclean for three nights (days). (67)

His relations shall bury the corpse of a child, dead before completing the second year of his existence, in a pure ground at the out-skirt of the village, fully decorated, without performing the rite of bone-collecting. (68)

His (its) corpse must not be cremated, nor libations of water must be offered to his (its) spirit; leaving it in the forest, like a log of wood, they (*i.e.*, relations) shall pass three days in uncleanness. (69)

On the death of a boy, less than three years of age, his relations must not do the rite of (offering libations of) water unto him. The departed spirit of an infant, dead after cutting his teeth, or after his rite of nomenclature, becomes happy with such a water-rite, though its performance is not obligatory on his relations. (70)

The period of uncleanness, incidental to the death of one's fellow-student (of the *Vedas*), is one day only, while on the birth of one's *Samânodaka*, one should be regarded pure on the expiry of three days (from the date of the birth) (71)

On the death of a betrothed, (though) unmarried girl, her friends (such as her affianced husband, father, etc.) become purified after the expiry of three days; her *Sapinda* relations also become purified after the expiry of the same period. (72)

During the term of a (death-uncleanness) they shall eat their meals without any (artificial) salt, must bathe on each of the three days of uncleanness), forswear meat-diet, and sleep separately on the ground. (73)

The mode of observing a death-uncleanness (by *Bandhus* and relations), residing in the vicinity, has been described; the following should be known as the

mode of observing it by *Bandhus* and relations, residing at a distance. (74)

Happening to hear of the death of a relation in a distant country, within ten days of its occurrence, he shall remain unclean for the unexpired portion of (the period of) ten days. (75)

If he hears it after the expiry of ten days, he shall remain impure for three days only. Happening to learn it after one year of its occurrence, he shall regain his purity by bathing. (76)

Happening to hear of the birth of his son, or of the death of his relation, ten days after its occurrence, a man becomes purified by bathing with his clothes on. (77)

On the death of a *Samânodaka* relation, or of a child dead before teething in a distant country, he shall be purified by bathing with all his clothes on. (78)

A birth or death uncleanness, occurring within the term of a pre-existing one, must abate with the expiry of the *latter* (*i.e.*, the previous uncleanness.) (79)

It is said that, one's uncleanness, incidental to the death of his preceptor, lasts for three days; that on the death of a preceptor's son or wife is for one day and night. (80)

On the death of one's fellow student of the Vedas in the same house, the period of uncleanness is three days: On the death of one's brother, disciple or priest, he shall remain impure for two days and the night between them (Pakshini) (81)

On the death of the king of the country wherein he resides, let him observe a death-uncleanness for the day or night in which the death has occurred. The period of uncleanness in respect of the death of

of a Veda-ignorant, or Veda-knowing preceptor, is for the entire day or night in which the death has occurred. (82)

A Brahmana shall regain his purity after ten days; a Kshatriya, after twelve days; a Vais'ya, after fifteen days; and a Sudra, after a month. (83)

Let him not extend the period of uncleanness, nor cease to make the Vediac fire-offerings; if he gets them done by a *Supinda* proxy, he does not become impure. (84)

Happening to touch a *Chandàla*, a woman in her flow, a degraded person, a (newly) parturient woman, a dead body, or a person who has touched a corpse, one shall regain his purity by bathing. (85)

Having seen an unholy sight after the performance of *A'chamanam* (sipping water) in connection with a daily religious rite, one must diligently mutter the Mantras sacred to the sungod, or any other sacred Mantras, to the best of his ability. (86)

Happening to touch a human skeletal bone, smeared with grease or marrow, a Brahmana shall regain his purity by bathing; having touched such a dry bone, he shall purify himself by touching a cow, or by looking at the sun. (87)

A religious student (*Brahmachàrin*), before fulfilling his vow, must not do obsequious rites unto the spirits of his departed relations; after the completion of his vow he shall observe a death-uncleanness for three days, and thereafter regain his purity by offering libations of water unto them. (88)

Unto the (souls of) persons of hybrid castes (begotten by men of inferior castes on women of superior castes) and unto the souls of ascetics and of men who

have committed suicide libations of water must not be offered, after death. (89)

(Similarly), not unto the spirits of atheists, defilers of the *Vedas*, moral wantons, and wives who had been drunkards, or faithless to their husbands, or guilty of committing abortions of pregenancy. (90)

For carrying, or cremating the dead body of his own initiator in *Brahmanism*, or of his preceptor, father, mother, or of any other superior relation, a religious student *(Brahmacharin)* must not be considered as dis-associated (*i. e.* to have broken) with his vow. (91)

The corpse of a deceased S'udra must be carried out of his house through the eastern door of its southern portion; that of a Vais'ya, through the western door, that of a Kshatriya through the northern door, and that of a Brahmana through the ea-tern exit. (92)

Kings (*i. e.* crowned and duly anointed sovereigns of the Kshatriya caste), *Brahmacharins*, and celebrators of Vediac sacrifices are never affected by death or birth-uncleanness, inasmuch as the kings are the representatives of Indra (on earth), and the two last named ones are those of Brahma. (93)

In respect of a king, seated on the glorious cushion of sovereignty, the (period of) uncleanness is laid down as one day only, the reason being that sovereignty exists for the protection and welfare of the subjects.* (94)

No uncleanness exists in respect of the death of persons, killed in a battle not conducted by the king,

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Kings are not governed by ordinary Laws of uncleanness as their persons must be kept always pure inorder to leave them morally competent to make gifts and to do other prophylactic rites for the welfare of their subjects in cases of emergency such as famine, etc—*Kulluka*.

or struck dead by lightning, or killed in execution of the sentences of royal tribunals (lit, king's commands), as well as in respect of the death of those who have surrendered their lives for the protection of kine and Brahmanas, or of those whose deaths by the king's command should not give rise to such uncleanness. (95)

The king is the embodiment of the (energies of the) eight lords of regions such as, the Moon, the fire, the air, the sun, Indra, the lord of wealth (Kuvera), the lord of waters (Varuna) and Yama. (96)

Sovereignty is founded on the energies of the lords of the eight regions; hence, a king is not affected by uncleanness. How can he, whose commands make mortals subject to cleanness and uncleanness, be himself affected by uncleanness? (97)

A person, killed with an uplifted weapon (such as a sword, etc) in battle in discharge of the duties of a Kshatriya, instantaneously acquires the merit of (an *Agnishtoma*) sacrifice, and is at that moment purged of uncleanness. (98)

(After the performance of the S'raddha and at the expiry of the period of uncleanness, a Brahmana is purified by sipping water; a Kshatriya, by touching a weapon and a charger; a Vaisya, by touching a goading stick and the reins (of a horse); and a Sudra, by touching a stick. (99)

O you foremost of Brahmanas, thus I have related to you the rules of cleanness among the *Sapinda* relations of the decased, now hear me describe the rules of cleanness to be observed by the *Asapinda* relations of the deceased. (100)

A Brahmana, having carried and cremated the corpse of an *Asapinda* relation, like a relation, be-

comes pure after a threedays' uncleanness. Similarly, having carried and cremated the corpse of a deceased and intimate relation (uterine brother or sister of his mother), he shall observe a period of three day's uncleanness. (101)

Having partaken of the food in the house of his decased *Asapinda* relation (during the term of uncleanness), a Brahman shall remain unclean for ten days, his mere residence in the house without partaking of the food (of the family will make him unclean for one day only. (102)

Having followed the corpse of a deceased person, whether related to him as a cognate or not, a man shall effect his purification by bathing with all his clothes on, by touching fire, and by drinking clarified butter (after that). (103)

In the event of his having had relations of his own, the corpse of a deceased Brahmana must not be carried by S'udras; such a corpse (lit, bodily oblation to death), defiled by the touch of the S'udras, leads not its spirit to heaven. (104)

Knowledge (of Brahma), *yoga* and penitential austerities (*Tapas*), the fire, food, the earth, conviction, water, pastes and unguents, the air, deed, the sun and Time are the purificators of embodied creatures. (105)

Of all purifications (or purities) the purification or purity of the mind is the greatest purification or purity. He who is pure in intent (thought or idea) is truly pure, purification with the help of clay and water is no (real) purification. (106)

Through forbearance the erudite are purified, through gifts wrong-doers are made pure. Sinners in secret are purified by muttering or mentally repeating (*yapya*,

the sacred Mantras, and the foremost of Veda-knowing Brahmanas are purified through the practice of penitential austerities. (107)

Things to be purified are purified with clay and water; a river is purified by its current; a woman, by her flow; and the best of Bráhmanas, by asceticism. (108)

Water purifies the limbs and bodily members (of a person); truthfulness purifies the mind; the individualised Self is purified by knowledge and penitential austerities; and intellect (Discriminative faculty) is purified by knowledge. (109)

Thus the mode of purification in respect of your persons has been descibed; now hear me discourse on the mode of purifying various articles (and substances). (110)

The purification of all gems, metallic articles, and things made of stone should be effected with the help of water, ashes and earth. This is what has been said by the wise. (111)

A golden vessel, bereft of smear (*i. e.*, not smeared with grease or any unclean paste), is purified by washing it with water; the same rule holds good in respect of articles made of stone, of aquatic substances, and of unstriated articles of silver. (112)

Silver and gold have originated from the fire and water, hence the purification of gold and silver should be effected with fire and water, their parent substances. (113)

Articles, made of copper, iron, bell-metal, brass, zinc, or lead, should be respectively purified with alkali (asnes), acid and water, as suited to each of them (See Brihaspati Samhita). (114)

All fluid substances (such as oil, clarified butter, etc., defiled by a crow, or by a fly) should be purified by stirring them (with a ladle). Articles, made of the combination of several other things, should be purified by sprinkling water over them, and wooden articles should be purified by scraping them. (115)

During the celebration of a religious sacrifice, sacrificial vessels are purified by rubbing them with the palm of hand, while ladle and spoons are purified by washing them. (116)

Sacrificial porridge, and sacrificial spoons and ladles, known as *Sruk* and *Sruva*, are purified by washing them with hot water; winnows, carts, pestles and mortars are purified by washing them with hot water. (117)

A pile of paddy or clothes, (defiled by any impure contact), is purified by sprinkling water over it; a small quantity of paddy, or a small number of clothes is purified by washing it with water. (118)

The purification of Bamboo articles, as well as of those made of leather should be effected in the manner of clothes; whereas the purification of *Sàkas*, fruit and bulbs should be made in the manner of paddy. (119)

Wearing stuffs, made of the threads of silk-worm-cocoons (*Kausheya*), and stuffs made of sheep's wool must be purified with alkali; blankets, such as are manufactured in the country of Nepal, must be purified with Nimva leaves; cloths made of flax and Jute-twists must be purified with Vilva fruit, while those made of bark-twists (Kshauma) must be purified with white mustard seeds. (120)

Let the knowing one effect the purification of

articles made of horns, conch-shells, bones, or teeth (tusks) in the manner of *Kshauma* cloths, or with water and cow's urine. (121)

Wood, weeds, straws, etc, are purified by sprinking water over them, a room is purified by washing and plastering it (with cowdung, etc, while earthen vessels are purified by baking them again. (122)

Earthen vessels, defiled by the touch of urine, fæces, sputam, pus or blood, are not purified by rebaking them. (123)

A ground, (defiled by stool, by urine, or by the residence of a *Chandála* thereon and such like causes), is purified by brooming, plastering, washing, and scraping it, or by keeping kine thereon. (124)

An article, nibled by a bird (whose flesh may be eaten), or smelled by a cow, or spitted upon, or trampled under foot, or defiled by the touch of an insect or hair, is purified by throwing earth over it. (125)

An article, smeared with any impure substance, must be rubbed with earth and washed with water until the smear and its foul smell are removed. This is the rule in respect of the purification of all articles. (126)

The gods have ordained three things as pure for Brahmanas, *viz.*, those which have not been found to be any wise polluted, those washed with water, and those declared as pure by speech (word. (127)

That quantity of water, which is enough for a cow to quench her thirst with, if it stays on the ground, not bereft of (its proper) smell and colour, and undefiled by the contact of any impure thing, should be regarded as pure. (128)

Always pure is the hand of a maker of flower-garlands, always pure in the shop is an article spread out for sale, and always pure is the article of gift in the possession of a *Brahmachârin*. This is the conclusion of the Sastras. (129)

Always pure are the faces of women, pnre is the bird in the act of felling down a fruit; pure is the mouth of a calf at the time of milching a cow, and pure is the mouth of a dog in catching a game in a hunt. (130)

Pure is the flesh of an animal killed by a dog; as well pure is the flesh of an animal killed by a *Chandâla*, or by a carnivorous beast. This is what Manu has said. (131)

At all times pure are the external ducts of organs situated above one's umbilicus, always impure are the ducts of organs situated below the navel, as well as the refuse matter which are secreted or discharged through them. (132)

Flies, particles of saliva escaped out of the mouth, a shadow, the cow, the horse, the rays of the sun, dusts carried in the air, earth, fire and air have been held as pure in respect of their touch. (133)

Earth and water, enough for the purpose, should be used purifying the parts after defication or urination, or after the discharge of any of the twelve aforesaid bodily excretions. (134)

The fat, semen, blood, marrow, urine, fæces, the waxy deposits in the ears and nostrils, phlegm (mucous) tears, sweat and the mucous deposit (in the corners) of the eyes, these are the twelve refuse products of the bodies of men. (135)

A person, wishing purification, must rub his genitals

once, his anus thrice, his left hand ten times, and his both hands seven times, with earth (clay) and water. (136)

This is the (rule of) purification for house-holders; Brahmacharins, forest-dwelling hermits, and anchorites (Yatis) shall respectively double, treble and quadruple the number (of purificatory measures laid down in the preceding couplet). (137)

After defecation or urination, after having eaten his meal, or wishing to study the *Vedas*, he shall sip water and touch the apertures of his organs. (138)

Desiring the purification of his body, he must thrice sip water and thrice wash his mouth with water. Only once must a S'udra and a woman do each of these things. (139)

Following the path of equity, S'udras must shave their heads once, each month, follow the rules of purification laid down in respect of the Vais'yas, and eat the leavings of Brahmanas' food. (140)

Particles of saliva falling on the limbs, hairs of the beard getting into the mouth, and the particles of food retained in the interstices between the teeth must not be regarded as leavings of food (Uchchhishtam). (141)

Drops of water, falling down on the feet of one at the time of helping another to rinse his mouth with water, should be regarded as pure as the water, lying on the ground. (142)

A person, with an article in his hand, happening to be touched by the leaving of food, shall recover his personal purity by sipping water, without placing the same article on the ground. (143)

After purgation or emesis (induced by a medicine) a person shall bathe and drink clarified butter; having

belched after taking his meal, he must sip water in the manner of an *Achamanam*. It is said that, after visiting the beds of their wives, men must purify their persons by bathing. (144)

After having slept, sneezed, eaten, spitted, drunk water, or spoken a lie, or before commencing his *Vediac* study, let him assiduously do an *Achamanam*. (145)

Thus the mode of effecting the personal purification, as well as that of purifying (various defiled articles) has been elaborately and exhaustively described; now hear me discourse on the duties of women of all the (four) social orders. (146)

A girl, or a maid, or an old woman must not do any thing independently (*i.e.*, at her own will) in the house. (147)

In childhood let her remain under the control of her father, under the control of her husband in youth; and under the control of her son after the demise of her lord in old age. A woman must not assume independence under any circumstances whatever. (148)

She must not wish separation from her father, husband or sons; a woman living separate from these (relatives) becomes condemnable in both families. (149)

Skillful in her household duties, let her maintain a happy and cheerful frame of mind, keeping the furniture neat and tidy, and avoiding extravagance. (150)

During the life-time of him unto whom her father, or her brother, with her father's consent, might have given her in marriage, him she must (devotedly) serve, and make no transgression against him, after his demise. (151)

The religious sacrifice, known as the *Prajápatiyajna* and other bliss-giving rites should be instituted

on the occasions of their marriage) for auspiciousness; (*i.e.*, for fruition of the object of marriage); the formal giving away (betrothal, or giving of word according to *Kulluka*) creates the right of husbandship. (152)

The lawfully married husband, the doer of the rite of consecration by *Mantra* (*i.e.*, Marriage); is at liberty to visit his wife during her menstrual period, or at any other time, since it is he who gives pleasure to the wife both in this world and the next. (153)

Like a deity, a chaste wife shall always serve her husband, even if he be found devoid of learning, character and conjugal fidelity. (154)

A wife has no other religious rite or vow of her own than an unflinching devotion to her lord, whereby she will be glorified in heaven. (155)

A virtuous wife, desiring to attain the region of the husband, must not do any thing unpleasant to her lord, in life or death. (156)

After the demise of her lord, let her control her passion by living on auspicious flowers, bulbs, and fruit, and never dream of taking the name of another man. (157)

Forbearing, self-controlled, and emulating the excellent virtues of chaste wives, let her pass her whole life in the constant practice of asceticism, (for swearing meat, honey, wine and sexual intercourse, etc) (158)

Many thousands of celebrated *Brahmachárins* (such as. *Sunaka*, *Bálakhilyas*, etc.,) and thousands of Bráhmanas have gone to heaven (even) without (the (merit of) procreating children. (159)

After the demise of her lord, a virtuous wife, by taking to the life of asceticism, may go to heaven,

even though not blest with a child, like the *Brahmachârins.* (160)

Out of a greed for progeny, a wife, who makes transgressions against her lord, acquires infamy in this life and is ousted of the region of conjugal felicity (*lit.* region where virtuous wives are re-united with their husbands after death.) (161)

A son, begotten by a man on another's wife, and *vice versa* can never be called a son, and nowhere a virtuous woman has been advised to take a second husband (*in the Sastra.*) (162)

A woman, who, discarding a former though inferior husband of her own, marries a better and greater husband, for the second (time), is condemned in society and is called a fore-enjoyed wife *(Parapurvâ.)* (163)

For acts of infidelity to her lord, a wife becomes condemnable in society; she will be reborn as a she-jackal, afflicted with many a foul disease (such as leprosy, etc). (164).

Controlled in her speech, body and mind, a wife, who transgreeses not her lord, attains the region of the husband and is glorified as a chaste woman by the world. (165)

Controlled in her speech, body and mind, and by thus faithfully discharging the duties of matrimony, a a woman (wife) acquires glory in this life and attains the region of the husband, after death. (166)

A true-born one (Brahmana), shall cremate the corpse of such a dutiful wife dead before him, in the *Agni Hotra* fire, together with the wooden utensils used in that sacrifice. (167)

Having thus cremated his deceased wife, the surviving husband shall again marry a second wife, or

pass the remainder of his life in doing fire-offerings. (168)

A house-holder must not abandon the performance of the five daily sacrifices, conformably to the rules stated before, and shall reside married in his house for the second division of his life. (169)

CHAPTER VI.

HAVING thus duly discharged the duties of the householder, a *Snâtaka* Bráhmaṇa, with all the passions of his heart sobered and tranquilised, shall live, self-controlled, in the forest. (1)

A house holder, when he will find his hairs turned grey and the skin of his body furrowed with lines and wrinkles and see the son of his own son, shall resort to the forest. (2)

Forswearing the use of all kinds of food-grains, as well as that of vehicles and wearing apparels used by (men) in the village, and placing his wife under the protection of his son, or in her company, let him take refuge in the wood. (3)

Taking the *S'rauta* and the *Grihya*-fires, together with the spoons and ladles, etc., used in the *Agnihotra* offerings, with him, let him come out of the village, and live, peaceful and self-controlled, in the forest. (4)

With food-grains used by Munis (divine contemplators) and holy roots, fruit and *S'akas*, let him duly perform these five great sacrifices. (5)

Let him be clad in skin, rags, or barks of trees, bathe morning and evening, each day, wear beard, mustache and clotted hair, and grow finger-nails. (6)

Out of his own food let him make offerings and gifts to the best of his might to the poor, and worship (serve) the guests in his hermitage with offerings of water, fruit and edible roots. (7)

Always devoted to the study of the *Vedas*, with all his senses under control, beneficient and compassionate to all, let him ceaselessly make gifts without receiving them from any one, and exert for the good of all creatures. (8)

He must do the *Vaitánika Agnihotra** fire offering according to the Regulation, and perform the sacrifices on the days of the full and new moon in turn. (9)

Successively he shall institute the religious sacrifices, known as *Rikshishte*, *Agrayana* (the harvest offering), and *Chaturmasya*, as well as those which are respectively to be instituted under the auspicies of the two solstices (*Uttaráyana* and *Dakshináyana*). (10)

Let him separately offer oblations of sacrificial porridge, etc., cooked with food grains used by *Munis*, in Spring and Autumn, which he himself must glean for the purpose. (11)

Having first offered oblations of holy forest-grains (such as *Nivara*, etc.,) duly cooked, to the deities, let him eat the residue thereof, and use the salt which he himself has manufactured. (12)

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* The consecrated fire which a house-holder duly inaugurates on the altar in the house is called Gárhapatyágni. The mixing of this fire in the pit with the southern fire is called *Vitánam* and *Vaitánika Agnihotra* consists in casting libations of clarified butter in this fire.

Flowers, fruits and edible roots, whether grown on land or water, and the fruit of holy forest trees, as well as oils pressed out of wild seeds he shall take. (13)

Let him avoid honey, flesh, mushrooms, *Bhustrinam*, *Shigru* and *Shleshmataka* fruits. (14)

In the month of *As'vina*, he must give away his store of food grains, fit to be eaten by *Munis*, and which he might have collected in the previous year, and cast away the old clothes and fruits, bulbs and *Sákas*, collected in the previous year. (15)

Let him not eat any thing grown on a ploughed field even if it be voluntarily offered; even under the most pressing circumstances, he must not eat any bulb or fruit, grown in a village. (16)

He must eat his food by cooking it over fire, or fruits spontaneously ripened in course of time, or by grinding the edible things) with stone, or by simply grinding, or chewing them with his teeth. (17)

He must store up food grain enough for a day's, month's, half year's, or year's use. (18)

Collecting it to the best of his ability, let him eat his food in the day or night, or on the night of the second day after a fast of the previous day, or on the night of the fourth day after fasting for the three preceding days. (19)

Or he shall live as laid down in respect of the *Chandráyana* penance in the light or dark fortnight, or at the close of the fortnight (*i.e.*, on the day of the full or new moon) he must drink barley gruel only one time. (20)

Or he shall live on fruit, roots and flowers alone, on ro those which have ripened, or witherd in

course of time, or live the life of a forest-dwelling hermit. (21)

He shall either stroll on the ground, or stand on the tips of his toes during the day, or gently ramble in the place of his staying, and bathe at morning, noon and evening. (22)

In summer let him practise the five penances,* lie in the open during the rainy season, and wear wet clothes in the fore part of winter. Thus let him gradually increase his penitential austerities. (23)

Thrice bathing, and offering libations of water unto the gods, Rishis and manes, each day, let him purify his body by means of austere penances such as fasting for a month or fortnight at a time). (24)

Having duly installed the sacrificial fire on his own self, as is practised by the forest-dwelling hermits, he must observe the vow of silence; and houseless and unpossessed of fire, he must live on fruit and edible roots (of the forest.) (25)

Apathetic to the objects of pleasure, and continent, he must lie on the bare ground, knowing no other house than the tree-shade, and despising any other place of refuge. (26)

Of *Tapasvins*, forest dwelling or house holder Bráhmaṇas he shall beg his necessaries of life (daily food). (27)

Or having collected it from the village, he shall eat eight morsels thereof in the wood, placing the same in the holow of his palm, or in a chip of bark, or in a cup of tree-leaf (28)

* The text has *Panchatapah* which consists in placing one's self amidst five fires, *i.e.*, the four fires blazing on his four sides and the sun shining over-head.—*Translator.*

Thus living in the wood, a forest hermit shall discharge these duties of his order); for the realisation and correct knowledge of his own Self he shall ponder over the *Srutis* which apertain to the science of (*Brahma*). (29)

With a view to augment their penance and knowledge, and for the purification of their persons, Rishis, Brâhmaṇas and (even) householder Brahmanas have made use of (lit, served) these *Upanishads*. 30

On the advent of an incurable disease, let him, living on air and water, and with his Self rapt in Yoga, go straight to the north east until he quits this mortal life. (31)

By quitting his body in any of these modes of the great sages, a Brâhmaṇa, void of fear and grief, is glorified in the region of *Brahma*. (32)

Thus living in the forest, he shall pass the third period of his life; and forswearing company, he shall dedicate the fourth period of his life to the practice of asceticism. (33)

Thus having successively passed from one order of life over to another, he, the conqueror of his senses, and institutor of many a fire-offering, tired with the labour of begging and offering oblations, shall augment or increase his pleasures in the next world by taking to asceticism. (34)

Having discharged his three debts, let him devote his thought to Self-Emancipation; striving to attain emancipation without dicharging these debts, a man obtains a degraded status. (35)

Having studied the *Vedas* according to the Regulation, procreated sons according to the rules of virtue, and performed the religious sacrifices to the

best of his ability, let him turn his thought to Self-Emancipation. (36)

For seeking the emancipation of self, without having studied the *Vedas*, and procreated children and performed the sacrifices, a Bráhmaṇa shall obtain a very degraded status in the next world. (37)

Having studied all the *Vedas* and paid honoraria to his preceptor, and performed the *Pràjapatya* sacrifice and installed the sacrificial fire on his own self, a Brahmana must abandon his home and take to the life of asceticism. (38)

Those Bráhmaṇas, who, declaring protection to all creatures, leave their homes and take to asceticism attain the effulgent regions. (39)

The soul of a Bráhmaṇa who gives no cause of terror to any creature, does not obtain a fright from any creature in return. after escaping from his body. (40)

Having abandoned his home, let him, observing the vow of silence and carrying the holy paraphernalia of asceticism (such as, a staff and an ewer*), betake the life of an ascetic, apathetic to all objects of desire (such as, palatable food, etc.) (41)

Alone and unfriended, let him roam about for working out the emancipation of his self. Having thus alone achieved success, he will neither abandon, nor will be abandoned, in his turn, by, any body.† (42)

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* The text has *Pavitropachitah*. *Medhatithi* explains it by "*Pavitrairmantra Japairathavá pávanai Krichckhrayadibhih* *i.e.*, associated with the sacred Mantras and attached to the practice of austere penances.—Tr.

† Apathetic to feelings of pleasure and pain. He will not miss the absence of his sons and relations, nor will be missed by them.—Tr.

Houseless, bereft of the sacred fire, apathetic and speechless, let him, maintaining the perfect equanimity, enter the village for begging his food. (43)

The carrying of alms bowl, the housing about the roots of trees, companionlessness, the wearing of rags and non-distinction of friends and foes are the characteristics of an emancipated individual. (44)

Life or death he must not court; like a servant waiting for the receipt of his salary, he must bide the time of Death (45)

With his sight he must purify his each foot-step,* drink water which has been strained through a piece of linen, speak the speech which truth has purifie, and do whatever his conscience would approve of (46)

Dispassionately he must bear with his revilers, nor offer affront to any one; let him not, for the sake of this (frail and pathogenic) body, create enmity with any person whomsoever. (47)

Let him not enrage an already angry or infuriated person, speak sweetly and gently to one who is not angry, and refrain from uttering any word about any temporal subject through any of the seven speaking appliances of the mind* (*i.e.*, speak about nothing but Supreme Brahma). (48)

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* The text has *Saptadvârâvakirnâncha*, lit promulgated through the seven doors of the mind, which, according to the Vedanta comprise the eye, the nose, the ear, the tongue, the skin, the intellect, and discrimination. *Govinduraja*, on the other hand, explains it by speech originating from its seven objects such as, virtue and wealth, desire and virtue, wealth and desire, and virtue and desire. Certain authorities explain it by "seven regions," as correlated to speech. In short, the meaning is that he must not speak of any object of sight, touch, taste, smell etc., which belongs to the earth and is earthly, and does not appertain to Brahma, the only reality in the universe—Tr.

Always brooding upon the thought of Brahma, non-attached to any thing of this world, and desiring nothing both here and hereafter), let him in the company of his self alone roam about in the world for the pleasure of emancipation. (49)

He must not desire to obtain gifts by reading portends and omens, nor by practising divination or astrology, nor by reading physiognomy, nor by interpreting and preaching *S'astras*. (50)

He must not enter a room, crowded by hermits, Bráhmaṇas, birds, beggars or others. (51)

With his hair, beard and finger-nails clipped, and carrying a staff and an ewer, he shall wander without creating hardship on any creature. (52)

His ewers, etc., shall be made of unbroken non-metallic vegetable) substances; like that of sacrificial ladles during the celebration of a religious sacrifice, their purification should be made with water. (53)

Vessels made of gourds, wood, earth or bamboo, should be used by the fourth order of ascetics (yatis). This is what Manu has said on the subject. (54)

Once a day, let him stroll out for begging alms and refrain from attempting to secure a large quantity of food-stuff by begging; through attachment to a larger alms-collecting, a *yati* (ascetic) may ultimately become attached to things of the senses. (55)

After (the hearths of house-holders) have ceased to emit smoke, after pestles and mortars have been laid aside for the day, after the hearth-fires have been extinguished, after the house-holders have all eaten their meals, and plates with leavings have been cast

away, let an ascetic stroll out for alms, each day (in the evening). (56)

He must not be sorry, if he obtains no alms, nor rejoice at its receipt; collecting alms (food), enough for the purposes of barest existence, he must free himself from the sensibilities of contraries, pleasure, pain, heat, or cold, etc.) (57)

By all means, let him condemn gifts (alms), given with honour; by such glorifying gifts, a *yati*, though emancipated, is enchained again. 58)

By taking small food, and by residing in solitude, he must withdraw his senses from their attracting objects of enjoyment. (59)

By restraining the senses, by annihilating love and aversion, by extending compassion to all creatures, (a *yati*) attains immortality. 60)

He must ponder on the sufferings of human life, brought about through the effect of evil deeds such as, the consignment of (souls) to the tortures of hell, and the dreadful sufferings therein to be endured. (61)

On separation from objects of love and association with those who are loathsome, on the ravages of age and imbelicity, and affliction from desease. (62)

On the exit of the soul from the body, and its rebirth in another womb, after death, and on the transmigration of this inner spirit through tens of millions of wombs. (63)

On the affliction which is endured by all embodied creatures through the predominance of sin, and on the eternal felicity they enjoy through the effect of their virtue and virtuous wealth. (64)

By means of yoga he must comprehend the desembodied self of supreme Brahma, which, in its gross

from, runs through all types of living beings, good or bad, high or low. (65)

Placed in whatsoever station of society, and (howsoever) defiled, let him practise virtue and be equally (compassionate) to all creatures. The mere cloak of virtue (Garb of holy orders) is no virtue. (66)

It is the (actual contact of) a *Kataka* seed which tends to clear water of its impurities, the mere mention of its name can not make (turbid) water, clear. (67)

In day or night, and even in disease, he must, for the protection of (small) animals such as, the ant, etc.) walk by carefully observing the ground. (68)

For expiating the sin of unconsciously or unknowingly killing animal lives in the night, a *yati* must bathe, and six times suppress his breath in the manner of a Pranayama. (69)

Even three *Prânâyâmas*, coupled with *Pranava* and *Vyâhritis* and duly practised, should be understood as forming the highest penance of a Brahmana. (70)

As burning metals are purged off their dross, so the impurities of the senses are burnt-off by practising the *Prânâyâma*. (71)

Let him burn down the defects of his senses (mental propulsions) with Pranayama; sin, by concentrating his mind on Self; attachment to the world, by withdrawing the senses from the external objects; and ungodly attributes of his self, by means of divine contemplation. 72)

The all-pervadingness of this Inner Self, which runs through all creatures, whether high or low, is unintelligible to untrained and uncultured intellects,

let him witness this all-pervadingness by means of communionstic contemplation (*Dhyâna* Yoga). (73)

Him, who has fully witnessed this (all-pervadingness of supreme) Self, the acts do not enchain; bereft of this witnessing, a man shall revert to this world. (74)

Universal compassion, annihilation of all killing and injuring (desires,) control of the senses, institution of religious rites enjoined in the *Vedas*, and practice of austere penances are the factors by which one can realise the Supreme Self in life. (75)

Supported by the pillars of bones, bound by ligaments, plastered over with flesh and blood, and covered with skin, this body should be understood as the foul-smelling refuge of urine and excreta. (76)

He shall have to quit this bodily frame, subject to age and imbecility, the abode of diseases, afflicted with pain and suffering, the transitory embodiment of material elements, characterised by the quality of Rajas. (77)

As a tree tumbles down from the bank of a river as a bird quits a tree (at day break), so the self, like an aquatic animal freed from the jaws of an aquatic monster (crocodile,) with the greatest difficulty, becomes liberated from this body. (78)

Leaving his good to his dear ones and his evil to his enemies,* let him, by dint of contemplation, attain the eternal Brahma. (79)

When through the effect of contemplation he will be entirely desireless about things of the world, then

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* Let him leave the good he has done to his friends and the evil which he has suffered at the hands of his enemies work out their respective effects in them, and let him not any wise associate his Self with them and banish their thoughts from his mind.—*Tr.*

he shall acquire eternal felicity both here and hereafter. (80)

Thus by gradually abandoning all associations, and becoming free from pairs of contraries, his self will merge in *Brahma.* 81)

All these aforementioned, (latent possibilities of his nature such as, the knowledge of identity of his self with Supreme Brahma, extinction of all feelings of mineness, etc.,) bocome patent only through the practice of meditation; he who has not acquired the knowledge of this identity will not obtain the highest good (emancipation of self) through meditation. (82)

He must constantly mutter the sacred *mantras* which are related to the performance of *Vediac* sacrifices, or to the adoration of *Vediac* deities, or to the knowledge of self, as well as those of the Vedanta which treats of eternal realities.* (83

This Brahma is the refuge of all knowing as well as ignorant beings. It is the final goal of the aspirations of all heaven-desiring individuals. 84)

A Brâhmaṇa, who, following these graduated steps, takes to asceticism, shakes off all sin and attains the supreme Brahma. (85)

Thus have I disclosed to you the duties of the self-controlled *yatis* (fourth order of ascetics), now hear me promulgate the duties *Vediac Sannyâsikas.*† (86)

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* The text has *Adhiyajnam* which means the spirit of *Vishnu* (all-pervading self) residing as the tutilary divinity of religious sacrifice in his eternal and infinite embodiment. Compare *Adhiyajnohamevatradehe* (I am *Adhiyajna* in this body).

Bhugavadgita.—Tr.

† *Veda Samnyâsikas,* cottage-dwilling anchorites who have abandoned the performance of *Agni-hotras* and other religious sacrifices enjoined to be performed in the *Vedas.—Tr.*

Brahmachârins, house holders, forest dwellers and *yatis* fourth order of ascetics, all these four several orders have sprung from the order of house holder. (87)

All these orders, adapted and gone through according to the Regulation, lead a Brâhman, who has duly discharged the duties they respectively entail, to the supreme status. (88)

Of all these orders, the order of householder is said to be the highest according to the ordinance of the Vediac Law code, since it is the order of householder that supports all the other three orders. (89)

As all rivers, whether bearing masculine or feminine names, finally draw their support from the ocean, so all the orders (of ascetic, *Brahmacharins,* etc.,) draw their maintenance from the order of householder. (90)

By Brâhmanas, belonging to all these four orders, should be assiduously pursued the ten-attributed virtue. (91)

Contentment, forbearance, non-attachment to worldly concerns, non-avarice, purity, subjugation of the senses, knowledge of the immutable principles, erudition, truthfulness, and non-irascibility, are the ten specific attributes of virtue. (92)

Brâhmanas, who having throughly learnt of these ten attributes of virtues, practise them in life, attain the most exalted status. (93)

A Brâhmana, having discharged the three-fold debt of life and practised the ten-attributed virtue and heard the discourse on Vedanta according to the Regulation, must be take to asceticesm. (94)

Having abandoned all acts and annihilated the demerit arising from work, let him constantly study

the *Vedas*, living in the maintenance of his son. (95)

Bereft of all work, apathetic to the pleasures of heaven as factors of enchainment, on account of the privilege of witnessing his Self, and by constantly brooding over Brahma, a Brâhman attains the highest bliss. (96)

Thus the fourfold Virtue of Brahmanas, auspicious and bearing eternal fruits, has been narrated to you, now hear me discourse on the duties of kings. (97)

CHAPTER VII.

Now I shall relate the rules of conduct which should be followed by the king, and the mode by which he shall achieve the highest success. (1)

The protection of all should be justly and lawfully made by a Kshatriya (king), intiated with all the initiatory rites inculcated in the *Vedas*, according to the laws of his own realm and in the exercise of the functions peculiar to his own order). (2)

Out of terror all creatures run about when the world suffers anarchy; hence, the lord created the king for the protection of all. (3)

Out of the eternal essence of the deities, Indra, wind god, Yama (Death), Sun, Fire, Varuna (water god), Moon, and Vittesha (the lord of riches.) (4)

Since the king has been made out of the essence of Indra, and such like deities, his energy overwhelms all creatures in the world. (5)

Like the sun, he dazzles the sight and mind; no one can look at his face in this world. (6)

मनुसंहिता ।

प्रथमोऽध्यायः ।

मनुमेकाग्रमासीनमभिगम्य महर्षयः ।
प्रतिपूज्य यथान्यायमिदं वचनमब्रुवन् ॥ १
भगवन् सर्व्ववर्णानां यथावदनुपूर्व्वशः ।
अन्तरप्रभवानाञ्च धर्म्मान्नो वक्तुमर्हसि ॥ २
त्वमेको ह्यस्य सर्व्वस्य विधानस्य स्वयम्भुवः ।
अचिन्त्यस्याप्रमेयस्य कार्य्यतत्त्वार्थवित् प्रभो ॥ ३
स तैः पृष्टस्तथा सम्यगमितौजा महात्मभिः ।
प्रत्युवाचार्च्च्य तान् सर्व्वान् महर्षीन् श्रूयतामिति ॥ ४
आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्व्वतः ॥ ५
ततः स्वयम्भूर्भगवानव्यक्तो व्यञ्जयन्निदम् ।
महाभूतादि वृत्तौजाः प्रादुरासीत्तमोनुदः ॥ ६
योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः ।
सर्व्वभूतमयोऽचिन्त्यः स एव स्वयमुद्बभौ ॥ ७
सोऽभिध्याय शरीरात् स्वात् सिसृक्षुर्व्विविधाः प्रजाः ।
अप एव ससर्ज्जादौ तासु बीजमवासृजत् ॥ ८

तदण्डमभवद्धैमं सहस्रांशुसमप्रभम् ।
तस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥ ९
आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥ १०
यत्तत्कारणमव्यक्तं नित्यं सदसदात्मकम् ।
तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्त्यते ॥ ११
तस्मिन्नण्डे स भगवानुषित्वा परिवत्सरम् ।
स्वयमेवात्मनो ध्यानात्तदण्डमकरोद्द्विधा ॥ १२
ताभ्यां स शकलाभ्याञ्च दिवं भूमिञ्च निर्ममे ।
मध्ये व्योम दिशश्चाष्टावपां स्थानञ्च शाश्वतं ॥ १३
उद्बबर्हात्मनश्चैव मनः सदसदात्मकम् ।
मनसश्चाप्यहङ्कारमभिमन्तारमीश्वरम् ॥ १४
महान्तमेव चात्मानं सर्वाणि त्रिगुणानि च ।
विषयाणां ग्रहीतॄणि शनैः पञ्चेन्द्रियाणि च ॥ १५
तेषान्त्ववयवान् सूक्ष्मान् षण्णामप्यमितौजसाम् ।
सन्निवेश्यात्ममात्रासु सर्वभूतानि निर्ममे ॥ १६
यन्मूर्त्त्यवयवाः सूक्ष्मास्तस्येमान्याश्रयन्ति षट् ।
तस्माच्छरीरमित्याहुस्तस्य मूर्त्तिं मनीषिणः ॥ १७
तदाविशन्ति भूतानि महान्ति सह कर्म्मभिः ।
मनश्चावयवैः सूक्ष्मैः सर्व्वभूतकृदव्ययम् ॥ १८
तेषामिदन्तु सप्तानां पुरुषाणां महौजसाम् ।
सूक्ष्माभ्यो मूर्त्तिमात्राभ्यः संभवत्यव्ययाद्व्ययम् ॥ १९
आद्याद्यस्य गुणन्त्वेषामवाप्नोति परः परः ।
यो यो यावतिथश्चैषां स स तावद्गुणः स्मृतः ॥ २०

सर्व्वेषान्तु स नामानि कर्म्माणि च पृथक् पृथक्।
वेदशब्देभ्य एवादौ पृथक् संस्थाश्च निर्म्ममे॥ २१

कर्म्मात्मनाञ्च देवानां सोऽसृजत् प्राणिनां प्रभुः।
साध्यानाञ्च गणं सूक्ष्मं यज्ञञ्चैव सनातनम्॥ २२

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम्।
दुदोह यज्ञसिद्ध्यर्थमृग्यजुःसामलक्षणम्॥ २३

कालं कालविभक्तीश्च नक्षत्राणि ग्रहांस्तथा।
सरितः सागरान् शैलान् समानि विषमाणि च॥ २४

तपो वाचं रतिञ्चैव कामञ्च क्रोधमेव च।
सृष्टिं ससर्ज चैवेमां स्रष्टुमिच्छन्निमाः प्रजाः॥ २५

कर्म्मणाञ्च विवेकार्थं धर्म्माधर्म्मौ व्यवेचयत्।
द्वन्द्वैरयोजयच्चेमाः सुखदुःखादिभिः प्रजाः॥ २६

अण्व्यो मात्रा विनाशिन्यो दशार्द्धानान्तु याः स्मृताः।
ताभिः सार्द्धमिदं सर्वं सम्भवत्यनुपूर्व्वशः॥ २७

यन्तु कर्म्मणि यस्मिन् स न्ययुङ्क्त प्रथमं प्रभुः।
स तदेव स्वयम्भेजे सृज्यमानः पुनः पुनः॥ २८

हिंस्राहिंस्रे मृदुक्रूरे धर्म्माधर्म्मावृतानृते।
यद्यस्य सोऽदधात् सर्गे तत्तस्य स्वयमाविशत्॥ २९

यथर्त्तुलिङ्गान्यृतवः स्वयमेवर्त्तुपर्य्यये।
स्वानि स्वान्यभिपद्यन्ते तथा कर्म्माणि देहिनः॥ ३०

लोकानान्तु विवृद्ध्यर्थं मुखबाहूरुपादतः।
ब्राह्मणं क्षत्रियं वैश्यं शूद्रञ्च निरवर्त्तयत्॥ ३१

द्विधा कृत्वात्मनो देहमर्द्धेन पुरुषोऽभवत्।
अर्द्धेन नारी तस्यां स विराजमसृजत् प्रभुः॥ ३२

तपस्तप्त्वाऽसृजद्यन्तु स स्वयं पुरुषो विराट्।
तं मां वित्तास्य सर्वस्य स्रष्टारं द्विजसत्तमाः ॥ ३३
अहं प्रजाः सिसृक्षुस्तु तपस्तप्त्वा सुदुश्चरम्।
पतीन् प्रजानामसृजं महर्षीनादितो दश ॥ ३४
मरीचिमत्र्यङ्गिरसौ पुलस्त्यं पुलहं क्रतुम्।
प्रचेतसं वशिष्ठञ्च भृगुं नारदमेव च ॥ ३५
एते मनूंस्तु सप्तान्यानसृजन् भूरितेजसः।
देवान् देवनिकायांश्च महर्षींश्चामितौजसः ॥ ३६
यक्षरक्षःपिशाचांश्च गन्धर्वाप्सरसोऽसुरान्।
नागान् सर्पान् सुपर्णांश्च पितॄणाञ्च पृथग्गणान् ॥ ३७
विद्युतोऽशनिमेघांश्च रोहितेन्द्रधनूंषि च।
उल्कानिर्घातकेतूंश्च ज्योतींष्युच्चावचानि च ॥ ३८
किन्नरान् वानरान् मत्स्यान् विविधांश्च विहङ्गमान्।
पशून् मृगान् मनुष्यांश्च व्यालांश्चोभयतोदतः ॥ ३९
कृमिकीटपतङ्गांश्च यूकामक्षिकमत्कुणम्।
सर्वञ्च दंशमशकं स्थावरञ्च पृथग्विधम् ॥ ४०
एवमेतैरिदं सर्वं मन्नियोगान्महात्मभिः।
यथाकर्म तपोयोगात् सृष्टं स्थावरजङ्गमम् ॥ ४१
येषान्तु यादृशं कर्म भूतानामिह कीर्त्तितम्।
तत्तथा वोऽभिधास्यामि क्रमयोगञ्च जन्मनि ॥ ४२
पशवश्च मृगाश्चैव व्यालाश्चोभयतोदतः।
रक्षांसि च पिशाचाश्च मनुष्याश्च जरायुजाः ॥ ४३
अण्डजाः पक्षिणः सर्पा नक्रा मत्स्याश्च कच्छपाः।
यानि चैवं प्रकाराणि स्थलजान्यौदकानि च ॥ ४४

स्वेदजं दंशमशकं यूकामक्षिकमत्कुणम् ।
ऊष्मणश्चोपजायन्ते यच्चान्यत् किंचिदीदृशम् ॥ ४५
उद्भिज्जाः स्थावराः सर्व्वे बीजकाण्डप्ररोहिणः ।
ओषध्यः फलपाकान्ता बहुपुष्पफलोपगाः ॥ ४६
अपुष्पाः फलवन्तो ये ते वनस्पतयः स्मृताः ।
पुष्पिणः फलिनश्चैव वृक्षास्तूभयतः स्मृताः ॥ ४७
गुच्छगुल्मन्तु विविधं तथैव तृणजातयः ।
बीजकाण्डरुहाण्येव प्रताना वल्ल्य एव च ॥ ४८
तमसा बहुरूपेण वेष्टिताः कर्म्महेतुना ।
अन्तःसंज्ञा भवन्त्येते सुखदुःखसमन्विताः ॥ ४९
एतदन्तास्तु गतयो ब्रह्माद्याः समुदाहृताः ।
घोरेऽस्मिन् भूतसंसारे नित्यं सततयायिनि ॥ ५०
एवं सर्व्वं स सृष्ट्वेदं मांचाचिन्त्यपराक्रमः ।
आत्मन्यन्तर्दधे भूयः कालं कालेन पीडयन् ॥ ५१
यदा स देवो जागर्त्ति तदेदं चेष्टते जगत् ।
यदा स्वपिति शान्तात्मा तदा सर्व्वं निमीलति ॥ ५२
तस्मिन् स्वपति तु स्वस्थे कर्म्मात्मानः शरीरिणः ।
स्वकर्म्मभ्यो निवर्त्तन्ते मनश्च ग्लानिमृच्छति ॥ ५३
युगपत्तु प्रलीयन्ते यदा तस्मिन्महात्मनि ।
तदायं सर्व्वभूतात्मा सुखं स्वपिति निर्वृतः ॥ ५४
तमोऽयन्तु समाश्रित्य चिरन्तिष्ठति सेन्द्रियः ।
न च स्वं कुरुते कर्म्म तदोत्क्रामति मूर्त्तितः ॥ ५५
यदाणुमात्रिको भूत्वा बीजं स्थास्नु चरिष्णु च ।
समाविशति संसृष्टस्तदा मूर्त्तिं विमुञ्चति ॥ ५६

एवं स जाग्रत्स्वप्नाभ्यामिदं सर्वं चराचरम् ।
सञ्जीवयति चाजस्रं प्रमापयति चाव्ययः ॥ ५७
इदं शास्त्रन्तु कृत्वासौ मामेव स्वयमादितः ।
विधिवद्ग्राहयामास मरीच्यादींस्त्वहं मुनीन् ॥ ५८
एतद्वोऽयं भृगुः शास्त्रं श्रावयिष्यत्यशेषतः ।
एतद्धि मत्तोऽधिजगे सर्वमेषोऽखिलं मुनिः ॥ ५९
ततस्तथा स तेनोक्तो महर्षिर्मनुना भृगुः ।
तानब्रवीदृषीन् सर्वान् प्रीतात्मा श्रूयतामिति ॥ ६०
स्वायम्भुवस्यास्य मनोः षड्वंश्या मनवोऽपरे ।
सृष्टवन्तः प्रजाः स्वाः स्वा महात्मानो महौजसः ॥ ६१
स्वारोचिषश्चौत्तमिश्च तामसो रैवतस्तथा ।
चाक्षुषश्च महातेजा विवस्वत्सुत एव च ॥ ६२
स्वायम्भुवाद्याः सप्तैते मनवो भूरितेजसः ।
स्वे स्वेऽन्तरे सर्वमिदमुत्पाद्यापुश्चराचरम् ॥ ६३
निमेषा दश चाष्टौ च काष्ठा त्रिंशत्तु ताः कला ।
त्रिंशत्कला मुहूर्त्तः स्यादहोरात्रन्तु तावतः ॥ ६४
अहोरात्रे विभजते सूर्य्यो मानुषदैविके ।
रात्रिः स्वप्नाय भूतानां चेष्टायै कर्म्मणामहः ॥ ६५
पित्र्ये रात्र्यहनी मासः प्रविभागस्तु पक्षयोः ।
कर्म्मचेष्टास्वहः कृष्णः शुक्लः स्वप्नाय शर्वरी ॥ ६६
दैवे रात्र्यहनी वर्षं प्रविभागस्तयोः पुनः ।
अहस्तत्रोदगयनं रात्रिः स्याद्दक्षिणायनम् ॥ ६७
ब्राह्मस्य तु क्षपाहस्य यत् प्रमाणं समासतः ।
एकैकशो युगानान्तु क्रमशस्तन्निबोधत ॥ ६८

चत्वार्य्याहुः सहस्राणि वर्षाणान्तु कृतं युगम् ।
तस्य तावच्छती सन्ध्या सन्ध्यांशश्च तथाविधः ॥ ६९
इतरेषु ससन्ध्येषु ससन्ध्यांशेषु च त्रिषु ।
एकापायेन वर्त्तन्ते सहस्राणि शतानि च ॥ ७०
यदेतत् परिसङ्ख्यातमादावेव चतुर्युगम् ।
एतद्द्वादशसाहस्रं देवानां युगमुच्यते ॥ ७१
दैविकानां युगानान्तु सहस्रं परिसङ्ख्यया ।
ब्राह्ममेकमहर्ज्ञेयं तावती रात्रिरेव च ॥ ७२
तद्वै युगसहस्रान्तं ब्राह्मं पुण्यमहर्विदुः ।
रात्रिञ्च तावतीमेव तेऽहोरात्रविदो जनाः ॥ ७३
तस्य सोऽहर्निशस्यान्ते प्रसुप्तः प्रतिबुध्यते ।
प्रतिबुद्धश्च सृजति मनः सदसदात्मकम् ॥ ७४
मनः सृष्टिं विकुरुते चोद्यमानं सिसृक्षया ।
आकाशं जायते तस्मात् तस्य शब्दगुणं स्मृतम् ॥ ७५
आकाशात्तु विकुर्वाणात् सर्वगन्धवहः शुचिः ।
बलवान् जायते वायुः स वै स्पर्शगुणो मतः ॥ ७६
वायोरपि विकुर्वाणाद्विरोचिष्णु तमोनुदम् ।
ज्योतिरुत्पद्यते भास्वत्तद्रूपगुणमुच्यते ॥ ७७
ज्योतिषश्च विकुर्वाणादापो रसगुणाः स्मृताः ।
अद्भ्यो गन्धगुणा भूमिरित्येषा सृष्टिरादितः ॥ ७८
यत् प्राक् द्वादशसाहस्रमुदितं दैविकं युगम् ।
तदेकसप्ततिगुणं मन्वन्तरमिहोच्यते ॥ ७९
मन्वन्तराण्यसङ्ख्यानि सर्गः संहार एव च ।
क्रीड़न्निवैतत् कुरुते परमेष्ठी पुनः पुनः ॥ ८०

चतुष्पात् सकलो धर्म्मः सत्यञ्चैव कृते युगे।
नाधर्म्मेणागमः कश्चिन्मनुष्यान् प्रति वर्त्तते॥ ८१
इतरेष्वागमाद्धर्म्मः पादशस्त्ववरोपितः।
चौरिकानृतमायाभिर्धर्म्मश्चापैति पादशः॥ ८२
अरोगाः सर्व्वसिद्धार्थाश्चतुर्व्वर्षशतायुषः।
कृते त्रेतादिषु ह्येषामायुर्ह्रसति पादशः॥ ८३
वेदोक्तमायुर्मर्त्त्यानामाशिषश्चैव कर्म्मणाम्।
फलन्त्यनुयुगं लोके प्रभावश्च शरीरिणाम्॥ ८४
अन्ये कृतयुगे धर्म्मास्त्रेतायां द्वापरे परे।
अन्ये कलियुगे नृणां युगह्रासानुरूपतः॥ ८५
तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते।
द्वापरे यज्ञमेवाहुर्दानमेकं कलौ युगे॥ ८६
सर्व्वस्यास्य तु सर्गस्य गुप्त्यर्थं स महाद्युतिः।
मुखबाहूरुपज्जानां पृथक् कर्म्माण्यकल्पयत्॥ ८७
अध्यापनमध्ययनं यजनं याजनं तथा।
दानं प्रतिग्रहञ्चैव ब्राह्मणानामकल्पयत्॥ ८८
प्रजानां रक्षणं दानमिज्याध्ययनमेव च।
विषयेष्वप्रसक्तिश्च क्षत्रियस्य समासतः॥ ८९
पशूनां रक्षणं दानमिज्याध्ययनमेव च।
वणिक्पथं कुसीदञ्च वैश्यस्य कृषिमेव॥ ९०
एकमेव तु शूद्रस्य प्रभुः कर्म्म समादिशत्।
एतेषामेव वर्णानां शुश्रूषामनसूयया॥ ९१
ऊर्द्ध्वं नाभेर्म्मेध्यतरः पुरुषः परिकीर्त्तितः।
तस्मान्मेध्यतमं तस्य मुखमुक्तं स्वयम्भुवा॥ ९२

उत्तमाङ्गोद्भवाज्जैष्ठ्याद्ब्रह्मणश्चैव धारणात्।
सर्वस्यैवास्य सर्गस्य धर्म्मतो ब्राह्मणः प्रभुः॥ ९३
तं हि स्वयम्भूः स्वादास्यात्तपस्तप्त्वादितोऽसृजत्।
हव्यकव्याभिवाह्याय सर्वस्यास्य च गुप्तये॥ ९४
यस्यास्येन सदाश्नन्ति हव्यानि त्रिदिवौकसः।
कव्यानि चैव पितरः किंभूतमधिकं ततः॥ ९५
भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः।
बुद्धिमत्सु नराः श्रेष्ठाः नरेषु ब्राह्मणाः स्मृताः॥ ९६
ब्राह्मणेषु तु विद्वांसो विद्वत्सु कृतबुद्धयः।
कृतबुद्धिषु कर्त्तारः कर्त्तृषु ब्रह्मवेदिनः॥ ९७
उत्पत्तिरेव विप्रस्य मूर्त्तिर्धर्म्मस्य शाश्वती।
स हि धर्म्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते॥ ९८
ब्राह्मणो जायमानो हि पृथिव्यामधिजायते।
ईश्वरः सर्वभूतानां धर्म्मकोषस्य गुप्तये॥ ९९
सर्वं स्वं ब्राह्मणस्येदं यत्किंचिज्जगतीगतम्।
श्रैष्ठ्येनाभिजनेनेदं सर्वं वै ब्राह्मणोऽर्हति॥ १००
स्वमेव ब्राह्मणो भुङ्क्ते स्वम्वस्ते स्वं ददाति च।
आनृशंस्याद्ब्राह्मणस्य भुञ्जते हीतरे जनाः॥ १०१
तस्य कर्म्मविवेकाय शेषाणामनुपूर्वशः।
स्वायम्भुवो मनुर्धीमानिदं शास्त्रमकल्पयत्॥ १०२
विदुषा ब्राह्मणेनेदमध्येतव्यं प्रयत्नतः।
शिष्येभ्यश्च प्रवक्तव्यं सम्यङ्नान्येन केनचित्॥ १०३
इदं शास्त्रमधीयानो ब्राह्मणः शंसितव्रतः।
मनोवाग्देहजैर्नित्यं कर्म्मदोषैर्न लिप्यते॥ १०४

पुनाति पङ्क्तिं वंश्यांश्च सप्त सप्त परावरान् ।
पृथिवीमपि चैवेमां कृत्स्नामेकोऽपि सोऽर्हति ॥ १०५
इदं स्वस्त्ययनं श्रेष्ठमिदं बुद्धिविवर्द्धनम् ।
इदं यशस्यमायुष्यमिदं निःश्रेयसं परम् ॥ १०६
अस्मिन् धर्म्मोऽखिलेनोक्तो गुणदोषौ च कर्म्मणाम् ।
चतुर्णामपि वर्णानामाचारश्चैव शाश्वतः ॥ १०७
आचारः परमो धर्म्मः श्रुत्युक्तः स्मार्त्त एव च ।
तस्मादस्मिन् सदा युक्तो नित्यं स्यादात्मवान् द्विजः ॥ १०८
आचाराद्विच्युतो विप्रो न वेदफलमश्नुते ।
आचारेण तु संयुक्तः सम्पूर्णफलभाग्भवेत् ॥ १०९
एवमाचारतो दृष्ट्वा धर्म्मस्य मुनयो गतिम् ।
सर्वस्य तपसो मूलमाचारं जगृहुः परम् ॥ ११०
जगतश्च समुत्पत्तिं संस्कारविधिमेव च ।
व्रतचर्य्योपचारंच स्नानस्य च परं विधिम् ॥ १११
दाराधिगमनंचैव विवाहानांच लक्षणम् ।
महायज्ञविधानंच श्राद्धकल्पंच शाश्वतम् ॥ ११२
वृत्तीनां लक्षणंचैव स्नातकस्य व्रतानि च ।
भक्ष्याभक्ष्यंच शौचंच द्रव्याणां शुद्धिमेव च ॥ ११३
स्त्रीधर्म्मयोगं तापस्यं मोक्षं सन्न्यासमेव च ।
राज्ञश्च धर्म्ममखिलं कार्य्याणांच विनिर्णयम् ॥ ११४
साक्षिप्रश्नविधानंच धर्म्मं स्त्रीपुंसयोरपि ।
विभागधर्म्मं द्यूतंच कण्टकानांच शोधनम् ॥ ११५
वैश्यशूद्रोपचारञ्च सङ्कीर्णानांच सम्भवम् ।
आपद्धर्म्मंच वर्णानां प्रायश्चित्तविधिं तथा । ११६

संसारगमनंचैव त्रिविधं कर्म्मसम्भवम्।
निःश्रेयसं कर्म्मणाञ्च गुणदोषपरीक्षणम॥ ११७
देशधर्म्मान् जातिधर्म्मान् कुलधर्म्मांश्च शाश्वतान्।
पाषण्डगणधर्म्मांश्च शास्त्रेऽस्मिन्नुक्तवान्मनुः॥ ११८
यथेदमुक्तवान् शास्त्रं पुरा पृष्टो मनुर्म्मया।
तथेदं यूयमप्यद्य मत्सकाशान्निबोधत॥ ११९

इति मानवे धर्म्मशास्त्रे भृगुप्रोक्तायां संहितायां प्रथमोऽध्यायः।

द्वितीयोऽध्यायः।

विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेषरागिभिः।
हृदयेनाभ्यनुज्ञातो यो धर्म्मस्तन्निबोधत॥ १
कामात्मता न प्रशस्ता न चैवेहास्त्यकामता।
काम्यो हि वेदाधिगमः कर्म्मयोगश्च वैदिकः॥ २
सङ्कल्पमूलः कामो वै यज्ञाः सङ्कल्पसम्भवाः।
व्रता नियमधर्म्माश्च सर्व्वे सङ्कल्पजाः स्मृताः॥ ३
अकामस्य क्रिया काचित् दृश्यते नेह कर्हिचित्।
यद् यद्धि कुरुते किंचित् तत्तत् कामस्य चेष्टितम्॥ ४
तेषु सम्यग्वर्त्तमानो गच्छत्यमरलोकताम्।
यथासङ्कल्पितांश्चेह सर्व्वान् कामान् समश्नुते॥ ५
वेदोऽखिलो धर्म्ममूलं स्मृतिशीले च तद्विदाम्।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च॥ ६

यः कश्चित् कस्यचिद्धर्म्मो मनुना परिकीर्त्तितः ।
स सर्व्वोऽभिहितो वेदे सर्व्वज्ञानमयो हि सः ॥ ७
सर्व्वन्तु समवेक्ष्येदं निखिलं ज्ञानचक्षुषा ।
श्रुतिप्रामाण्यतो विद्वान् स्वधर्म्मे निविशेत वै ॥ ८
श्रुतिस्मृत्युदितं धर्म्ममनुतिष्ठन् हि मानवः ।
इह कीर्त्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥ ९
श्रुतिस्तु वेदो विज्ञेयो धर्म्मशास्त्रन्तु वै स्मृतिः ।
ते सर्व्वार्थेष्वमीमांस्ये ताभ्यां धर्म्मो हि निर्ब्बभौ ॥ १०
योऽवमन्येत ते मूले हेतुशास्त्राश्रयाद्द्विजः ।
स साधुभिर्ब्बहिष्कार्य्यो नास्तिको वेदनिन्दकः ॥ ११
वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्व्विधं प्राहुः साक्षाद्धर्म्मस्य लक्षणम् ॥ १२
अर्थकामेष्वसक्तानां धर्म्मज्ञानं विधीयते ।
धर्म्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः ॥ १३
श्रुतिद्वैधन्तु यत्र स्यात्तत्र धर्म्मावुभौ स्मृतौ ।
उभावपि हि तौ धर्म्मौ सम्यगुक्तौ मनीषिभिः ॥ १४
उदितेऽनुदिते चैव समयाध्युषिते तथा ।
सर्व्वथा वर्त्तते यज्ञ इतीयं वैदिकी श्रुतिः ॥ १५
निषेकादिश्मशानान्तो मन्त्रैर्यस्योदितो विधिः ।
तस्य शास्त्रेऽधिकारोऽस्मिन् ज्ञेयो नान्यस्य कस्यचित् ॥ १६
सरस्वतीदृषद्वत्योर्द्देवनद्योर्यदन्तरम् ।
तं देवनिर्म्मितं देशं ब्रह्मावर्त्तं प्रचक्षते ॥ १७
तस्मिन् देशे य आचारः पारम्पर्य्यक्रमागतः ।
वर्णानां सान्तरालानां स सदाचार उच्यते ॥ १८

कुरुक्षेत्रं च मत्स्याश्च पंचालाः शूरसेनकाः।
एष ब्रह्मर्षिदेशो वै ब्रह्मावर्त्तादनन्तरः॥ १९

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्व्वमानवाः॥ २०

हिमवद्विन्ध्ययोर्म्मध्यं यत् प्राग्विनशनादपि।
प्रत्यगेव प्रयागाच्च मध्यदेशः प्रकीर्त्तितः॥ २१

आसमुद्रात्तु वै पूर्व्वादासमुद्रात्तु पश्चिमात्।
तयोरेवान्तरं गिर्य्योरार्य्यावर्त्तं विदुर्बुधाः॥ २२

कृष्णसारस्तु चरति मृगो यत्र स्वभावतः।
स ज्ञेयो यज्ञियो देशो म्लेच्छदेशस्ततः परः॥ २३

एतान् द्विजातयो देशान् संश्रयेरन् प्रयत्नतः।
शूद्रस्तु यस्मिन् कस्मिन् वा निवसेद्वृत्तिकर्षितः॥ २४

एषा धर्म्मस्य वो योनिः समासेन प्रकीर्त्तिता।
सम्भवश्चास्य सर्व्वस्य वर्णधर्म्मान् निबोधत॥ २५

वैदिकैः कर्म्मभिः पुण्यैर्निषेकादिर्द्विजन्मनाम्।
कार्य्यः शरीरसंस्कारः पावनः प्रेत्य चेह च॥ २६

गार्भैर्होमैर्जातकर्म्मचौड़मौञ्जीनिबन्धनैः।
वैजिकं गार्भिकं चैनो द्विजानामपमृज्यते॥ २७

स्वाध्यायेन व्रतैर्होमैस्त्रैविद्येनेज्यया सुतैः।
महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः॥ २८

प्राङ्नाभिवर्द्धनात् पुंसो जातकर्म्म विधीयते।
मन्त्रवत् प्राशनं चास्य हिरण्यमधुसर्पिषाम्॥ २९

नामधेयं दशम्यान्तु द्वादश्यां वास्य कारयेत्।
पुण्ये तिथौ मुहूर्त्ते वा नक्षत्रे वा गुणान्विते॥ ३०

मङ्गल्यं ब्राह्मणस्य स्यात् क्षत्रियस्य बलान्वितम् ।
वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम् ॥ ३१
शर्म्मवद्ब्राह्मणस्य स्याद्राज्ञो रक्षासमन्वितम् ।
वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रैष्यसंयुतम् ॥ ३२
स्त्रीणां सुखोद्यमक्रूरं विस्पष्टार्थं मनोहरम् ।
मङ्गल्यं दीर्घवर्णान्तमाशीर्वादाभिधानवत् ॥ ३३
चतुर्थे मासि कर्त्तव्यं शिशोर्निष्क्रमणं गृहात् ।
षष्ठेऽन्नप्राशनं मासि यद्वेष्टं मङ्गलं कुले ॥ ३४
चूड़ाकर्म्म द्विजातीनां सर्वेषामेव धर्म्मतः ।
प्रथमेऽब्दे तृतीये वा कर्त्तव्यं श्रुतिचोदनात् ॥ ३५
गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम् ।
गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः ॥ ३६
ब्रह्मवर्चसकामस्य कार्य्यं विप्रस्य पंचमे ।
राज्ञो बलार्थिनः षष्ठे वैश्यस्येहार्थिनोऽष्टमे ॥ ३७
आषोड़शाद्ब्राह्मणस्य सावित्री नातिवर्त्तते ।
आद्वाविंशात् क्षत्रबन्धोराचतुर्विंशतेर्विशः ॥ ३८
अत ऊर्द्ध्वं त्रयोऽप्येते यथाकालमसंस्कृताः ।
सावित्रीपतिता व्रात्या भवन्त्यार्य्यविगर्हिताः ॥ ३९
नैतैरपूतैर्विधिवदापद्यपि हि कर्हिचित् ।
ब्राह्मान् यौनांश्च सम्बन्धानाचरेद्ब्राह्मणः सह ॥ ४०
कार्ष्णरौरववास्तानि चर्म्माणि ब्रह्मचारिणः ।
वसीरन्नानुपूर्व्येण शाणक्षौमाविकानि च ॥ ४१
मौञ्जी त्रिवृत् समा श्लक्ष्णा कार्य्या विप्रस्य मेखला ।
क्षत्रियस्य तु मौर्वी ज्या वैश्यस्य शणतान्तवी ॥ ४२

मुञ्जालाभे तु कर्त्तव्याः कुशाश्मन्तकबल्वजैः ।
त्रिवृता ग्रन्थिनैकेन त्रिभिः पञ्चभिरेव वा ॥ ४३
कार्पासमुपवीतं स्याद्विप्रस्योर्द्ध्ववृतं त्रिवृत् ।
शणसूत्रमयं राज्ञो वैश्यस्याविकसौत्रिकम् ॥ ४४
ब्राह्मणो बैल्वपालाशौ क्षत्रियो वाटखादिरौ ।
पैलवोदुम्बरौ वैश्यो दण्डानर्हन्ति धर्मतः ॥ ४५
केशान्तिको ब्राह्मणस्य दण्डः कार्यः प्रमाणतः ।
ललाटसम्मितो राज्ञः स्यात्तु नासान्तिको विशः ॥ ४६
ऋजवस्ते तु सर्वे स्युरव्रणाः सौम्यदर्शनाः ।
अनुद्वेगकरा नृणां सत्वचो नाग्निदूषिताः ॥ ४७
प्रतिगृह्येप्सितं दण्डमुपस्थाय च भास्करम् ।
प्रदक्षिणं परीत्याग्निं चरेद्भैक्षं यथाविधि ॥ ४८
भवत्पूर्वं चरेद्भैक्षमुपनीतो द्विजोत्तमः ।
भवन्मध्यन्तु राजन्यो वैश्यस्तु भवदुत्तरम् ॥ ४९
मातरं वा स्वसारं वा मातुर्वा भगिनीं निजाम् ।
भिक्षेत भिक्षां प्रथमं या चैनं नावमानयेत् ॥ ५०
समाहृत्य तु तद्भैक्षं यावदन्नममायया ।
निवेद्य गुरवेऽश्नीयादाचम्य प्राङ्मुखः शुचिः ॥ ५१
आयुष्यं प्राङ्मुखो भुङ्क्ते यशस्यं दक्षिणामुखः ।
श्रियं प्रत्यङ्मुखो भुङ्क्ते ऋतं भुङ्क्ते ह्युदङ्मुखः ॥ ५२
उपस्पृश्य द्विजो नित्यमन्नमद्यात् समाहितः ।
भुक्त्वा चोपस्पृशेत् सम्यगद्भिः खानि च संस्पृशेत् ॥ ५३
पूजयेदशनं नित्यमद्याच्चैतदकुत्सयन् ।
दृष्ट्वा हृष्येत् प्रसीदेच्च प्रतिनन्देच्च सर्वशः ॥ ५४

पूजितं ह्यशनं नित्यं बलमूर्ज्जञ्च यच्छति ।
अपूजितन्तु तद्भुक्तमुभयं नाशयेदिदम् ॥ ५५
नोच्छिष्टं कस्यचिद्दद्यान्नाद्याच्चैव तथान्तरा ।
नचैवात्यशनं कुर्य्यान्न चोच्छिष्टः क्वचिद्व्रजेत् ॥ ५६
अनारोग्यमनायुष्यमस्वर्ग्यञ्चातिभोजनम् ।
अपुण्यं लोकविद्विष्टं तस्मात्तत् परिवर्ज्जयेत् ॥ ५७
ब्राह्मेण विप्रस्तीर्थेन नित्यकालमुपस्पृशेत् ।
कायत्रैदशिकाभ्यां वा न पित्र्येण कदाचन ॥ ५८
अङ्गुष्ठमूलस्य तले ब्राह्मं तीर्थं प्रचक्षते ।
कायमङ्गुलिमूलेऽग्रे दैवं पित्र्यं तयोरधः ॥ ५९
त्रिराचामेदपः पूर्व्वं द्विः प्रमृज्यात्ततो मुखम् ।
खानि चैव स्पृशेदद्भिरात्मानं शिर एव च ॥ ६०
अनुष्णाभिरफेनाभिरद्भिस्तीर्थेन धर्म्मवित् ।
शौचेप्सुः सर्व्वदाचामेदेकान्ते प्रागुदङ्मुखः ॥ ६१
हृद्गाभिः पूयते विप्रः कण्ठगाभिस्तु भूमिपः ।
वैश्योऽद्भिः प्राशिताभिस्तु शूद्रः स्पृष्टाभिरन्ततः ॥ ६२
उद्धृते दक्षिणे पाणावुपवीत्युच्यते द्विजः ।
सव्ये प्राचीन आवीती निवीती कण्ठसज्जने ॥ ६३
मेखलामजिनं दण्डमुपवीतं कमण्डलुम् ।
अप्सु प्रास्य विनष्टानि गृह्णीतान्यानि मन्त्रवत् ॥ ६४
केशान्तः षोडशे वर्षे ब्राह्मणस्य विधीयते ।
राजन्यबन्धोर्द्वाविंशे वैश्यस्य द्व्यधिके ततः ॥ ६५
अमन्त्रिका तु कार्य्येयं स्त्रीणामावृदशेषतः ।
संस्कारार्थं शरीरस्य यथाकालं यथाक्रमम् ॥ ६६

वैवाहिको विधिः स्त्रीणां संस्कारो वैदिकः स्मृतः।
पतिसेवा गुरौ वासो गृहार्थोऽग्निपरिष्क्रिया ॥ ६७
एष प्रोक्तो द्विजातीनामौपनायनिको विधिः।
उत्पत्तिव्यञ्जकः पुण्यः कर्म्मयोगं निबोधत ॥ ६८
उपनीय गुरुः शिष्यं शिक्षयेच्छौचमादितः।
आचारमग्निकार्य्यञ्च सन्ध्योपासनमेव च ॥ ६९
अध्येष्यमाणस्त्वाचान्तो यथाशास्त्रमुदङ्मुखः।
ब्रह्माञ्जलिकृतोऽध्याप्य लघुवासा जितेन्द्रियः ॥ ७०
ब्रह्मारम्भेऽवसाने च पादौ ग्राह्यौ गुरोः सदा।
संहत्य हस्तावध्येयं स हि ब्रह्माञ्जलिः स्मृतः ॥ ७१
व्यत्यस्तपाणिना कार्य्यमुपसंग्रहणं गुरोः।
सव्येन सव्यः स्प्रष्टव्यो दक्षिणेन च दक्षिणः ॥ ७२
अध्येष्यमाणन्तु गुरुर्नित्यकालमतन्द्रितः।
अधीष्व भो इति ब्रूयाद्विरामोऽस्त्विति चारमेत् ॥ ७३
ब्राह्मणः प्रणवं कुर्य्यादादावन्ते च सर्वदा।
स्रवत्यनोङ्कृतं पूर्वं परस्ताच्च विशीर्य्यति ॥ ७४
प्राक्कूलान् पर्य्युपासीनः पवित्रैश्चैव पावितः।
प्राणायामैस्त्रिभिः पूतस्तत ओङ्कारमर्हति ॥ ७५
अकारञ्चाप्युकारञ्च मकारञ्च प्रजापतिः।
वेदत्रयान्निरदुहद्भूर्भुवः स्वरितीति च ॥ ७६
त्रिभ्य एव तु वेदेभ्यः पादं पादमदूदुहत्।
तदित्यृचोऽस्याः सावित्र्याः परमेष्ठी प्रजापतिः ॥ ७७
एतदक्षरमेताञ्च जपन् व्याहृतिपूर्विकां।
सन्ध्ययोर्वेदविद्विप्रो वेदपुण्येन युज्यते ॥ ७८

सहस्रकृत्वस्त्वभ्यस्य बहिरेतत्त्रिकं द्विजः।
महतोऽप्येनसो मासात्त्वचेवाहिर्विमुच्यते॥ ७९
एतयर्चा विसंयुक्तः काले च क्रियया स्वया।
ब्रह्मक्षत्रियविड्योनिर्गर्हणां याति साधुषु॥ ८०
ओङ्कारपूर्विकास्तिस्रो महाव्याहृतयोऽव्ययाः।
त्रिपदा चैव सावित्री विज्ञेयं ब्रह्मणो मुखम्॥ ८१
योऽधीतेऽहन्यहन्येतां त्रीणि वर्षाण्यतन्द्रितः।
स ब्रह्म परमभ्येति वायुभूतः खमूर्त्तिमान्॥ ८२
एकाक्षरं परं ब्रह्म प्राणायामाः परं तपः।
सावित्र्यास्तु परं नास्ति मौनात् सत्यं विशिष्यते॥ ८३
क्षरन्ति सर्वा वैदिक्यो जुहोति यजति क्रियाः।
अक्षरं त्वक्षयं ज्ञेयं ब्रह्म चैव प्रजापतिः॥ ८४
विधियज्ञाज्जपयज्ञो विशिष्टो दशभिर्गुणैः।
उपांशुः स्याच्छतगुणः साहस्रो मानसः स्मृतः॥ ८५
ये पाकयज्ञाश्चत्वारो विधियज्ञसमन्विताः।
सर्वे ते जपयज्ञस्य कलां नार्हन्ति षोडशीम्॥ ८६
जप्येनैव तु संसिध्येद्ब्राह्मणो नात्र संशयः।
कुर्य्यादन्यन्न वा कुर्य्यान्मैत्रो ब्राह्मण उच्यते॥ ८७
इन्द्रियाणां विचरतां विषयेष्वपहारिषु।
संयमे यत्नमातिष्ठेद्विद्वान् यन्तेव वाजिनां॥ ८८
एकादशेन्द्रियाण्याहुर्य्यानि पूर्वे मनीषिणः।
तानि सम्यक् प्रवक्ष्यामि यथावदनुपूर्वशः॥ ८९
श्रोत्रं त्वक् चक्षुषी जिह्वा नासिका चैव पंचमी।
पायूपस्थं हस्तपादं वाक् चैव दशमी स्मृता॥ ९०

बुद्धीन्द्रियाणि पञ्चैषां श्रोत्रादीन्यनुपूर्व्वशः।
कर्म्मेन्द्रियाणि पञ्चैषां पायादीनि प्रचक्षते॥ ९१
एकादशं मनो ज्ञेयं स्वगुणेनोभयात्मकम्।
यस्मिन् जिते जितावेतौ भवतः पंचकौ गणौ॥ ९२
इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयं।
संनियम्य तु तान्येव ततः सिद्धिं नियच्छति॥ ९३
न जातु कामः कामानामुपभोगेन शाम्यति।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्द्धते॥ ९४
यश्चैतान् प्राप्नुयात् सर्वान यश्च तान् केवलांस्त्यजेत्।
प्रापणात् सर्वकामानां परित्यागो विशिष्यते॥ ९५
न तथैतानि शक्यन्ते संनियन्तुमसेवया।
विषयेषु प्रजुष्टानि यथा ज्ञानेन नित्यशः॥ ९६
वेदास्त्यागश्च यज्ञाश्च नियमाश्च तपांसि च।
न विप्रदुष्टभावस्य सिद्धिं गच्छति कर्हिचित्॥ ९७
श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा च यो नरः।
न हृष्यति ग्लायति वा स विज्ञेयो जितेन्द्रियः॥ ९८
इन्द्रियाणान्तु सर्व्वेषां यद्येकं क्षरतीन्द्रियम्।
तेनास्य क्षरति प्रज्ञा दृतेः पात्रादिवोदकम्॥ ९९
वशे कृत्वेन्द्रियग्रामं संयम्य च मनस्तथा।
सर्वान् संसाधयेदर्थानक्षिण्वन् योगतस्तनुम्॥ १००
पूर्व्वां सन्ध्यां जपंस्तिष्ठेत् सावित्रीमार्कदर्शनात्।
पश्चिमान्तु समासीनः सम्यगृक्षविभावनात्॥ १०१
पूर्व्वां सन्ध्यां जपंस्तिष्ठन्नैशमेनो व्यपोहति।
पश्चिमान्तु समासीनो मलं हन्ति दिवाकृतम्॥ १०२

न तिष्ठति तु यः पूर्वां नोपास्ते यश्च पश्चिमाम् ।
स शूद्रवद्वहिष्कार्य्यः सर्व्वस्माद्‌द्विजकर्म्मणः ॥ १०३

अपां समीपे नियतो नैत्यकं विधिमास्थितः ।
सावित्रीमप्यधीयीत गत्वारण्यं समाहितः ॥ १०४

वेदोपकरणे चैव स्वाध्याये चैव नैत्यके ।
नानुरोधोऽस्त्यनध्याये होममन्त्रेषु चैव हि ॥ १०५

नैत्यके नास्त्यनध्यायो ब्रह्मसत्रं हि तत् स्मृतम् ।
ब्रह्माहुतिहुतं पुण्यमनध्यायवषट्‌कृतम् ॥ १०६

यः स्वाध्यायमधीतेऽब्दं विधिना नियतः शुचिः ।
तस्य नित्यं क्षरत्येष पयो दधि घृतं मधु ॥ १०७

अग्नीन्धनं भैक्ष्यचर्य्यामधः शय्यां गुरोर्हितम् ।
आसमावर्त्तनात् कुर्य्यात् कृतोपनयनो द्विजः ॥ १०८

आचार्य्यपुत्रः शुश्रूषुर्ज्ञानदो धार्म्मिकः शुचिः ।
आप्तः शक्तोऽर्थदः साधुः स्वोऽध्याप्यो दश धर्म्मतः ॥ १०९

नापृष्टः कस्यचिद्‌ब्रूयात् न चान्यायेन पृच्छतः ।
जानन्नपि हि मेधावी जड़वल्लोक आचरेत् ॥ ११०

अधर्म्मेण च यः प्राह यश्चाधर्म्मेण पृच्छति ।
तयोरन्यतरः प्रैति विद्वेषं वाधिगच्छति ॥ १११

धर्म्मार्थौ यत्र न स्यातां शुश्रूषा वापि तद्विधा ।
तत्र विद्या न वक्तव्या शुभं बीजमिवोषरे ॥ ११२

विद्ययैव समं कामं मर्त्तव्यं ब्रह्मवादिना ।
आपद्यपि हि घोरायां न त्वेनामिरिणे वपेत् ॥ ११३

विद्या ब्राह्मणमेत्याह सेवधिस्तेऽस्मि रक्ष माम् ।
असूयकाय मां मादास्तथा स्यां वीर्य्यवत्तमा ॥ ११४

यमेव तु शुचिं विद्यान्नियतं ब्रह्मचारिणम् ।
तस्मै मां ब्रूहि विप्राय निधिपायाप्रमादिने ॥ ११५
ब्रह्म यस्त्वननुज्ञातमधीयानादवाप्नुयात् ।
स ब्रह्मस्तेयसंयुक्तो नरकं प्रतिपद्यते ॥ ११६
लौकिकं वैदिकं वापि तथाध्यात्मिकमेव च ।
आददीत यतो ज्ञानं तं पूर्वमभिवादयेत् ॥ ११७
सावित्रीमात्रसारोऽपि वरं विप्रः सुयन्त्रितः ।
नायन्त्रितस्त्रिवेदोऽपि सर्वाशी सर्वविक्रयी ॥ ११८
शय्यासनेऽध्याचरिते श्रेयसा न समाविशेत् ।
शय्यासनस्थश्चैवैनं प्रत्युत्थायाभिवादयेत् ॥ ११९
ऊर्द्धं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति ।
प्रत्युत्थानाभिवादाभ्यां पुनस्तान् प्रतिपद्यते ॥ १२०
अभिवादनशीलस्य नित्य वृद्धोपसेविनः ।
चत्वारि संप्रवर्द्धन्ते आयुर्विद्या यशो बलम् ॥ १२१
अभिवादात् परं विप्रो ज्यायांसमभिवादयन् ।
असौ नामाहमस्मीति स्वं नाम परिकीर्त्तयेत् ॥ १२२
नामधेयस्य ये केचिदभिवादं न जानते ।
तान् प्राज्ञोऽहमिति ब्रूयात् स्त्रियः सर्वास्तथैव च ॥ १२३
भोः शब्दं कीर्त्तयेदन्ते स्वस्य नाम्नोऽभिवादने ।
नाम्नां स्वरूपभावो हि भोभाव ऋषिभिः स्मृतः ॥ १२४
आयुष्मान् भव सौम्येति वाच्यो विप्रोऽभिवादने ।
अकारश्चास्य नाम्नोऽन्ते वाच्यः पूर्वाक्षरः प्लुतः ॥ १२५
यो न वेत्त्यभिवादस्य विप्रः प्रत्यभिवादनम् ।
नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः ॥ १२६

ब्राह्मणं कुशलं पृच्छेत् क्षत्रबन्धुमनामयम्।
वैश्यं क्षेमं समागम्य शूद्रमारोग्यमेव च॥ १२७
अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत्।
भो-भवत्-पूर्वकन्त्वेनमभिभाषेत धर्म्मवित्॥ १२८
परपत्नी तु या स्त्री स्यादसम्बन्धा च योनितः।
तां ब्रूयाद्भवतीत्येवं सुभगे भगिनीति च॥ १२९
मातुलांश्च पितृव्यांश्च श्वशुरानृत्विजो गुरून्।
असावहमिति ब्रूयात् प्रत्युत्थाय यवीयसः॥ १३०
मातृष्वसा मातुलानी श्वश्रूरथ पितृष्वसा।
संपूज्या गुरुपत्नीवत् समास्ता गुरुभार्य्यया॥ १३१
भ्रातुर्भार्य्योपसंग्राह्या सवर्णाहन्यहन्यपि।
विप्रोष्य तूपसंग्राह्या ज्ञातिसम्बन्धियोषितः॥ १३२
पितुर्भगिन्यां मातुश्च ज्यायस्यां च स्वसर्य्यपि।
मातृवद्वृत्तिमातिष्ठेत् माता ताभ्यो गरीयसी॥ १३३
दशाब्दाख्यं पौरसख्यं पञ्चाब्दाख्यं कलाभृताम्।
त्र्यब्दपूर्वं श्रोत्रियाणां स्वल्पेनापि स्वयोनिषु॥ १३४
ब्राह्मणं दशवर्षन्तु शतवर्षन्तु भूमिपम्।
पितापुत्रौ विजानीयाद्ब्राह्मणस्तु तयोः पिता॥ १३५
वित्तं बन्धुर्वयः कर्म्म विद्या भवति पञ्चमी।
एतानि मान्यस्थानानि गरीयो यद् यदुत्तरम्॥ १३६
पञ्चानां त्रिषु वर्णेषु भूयांसि गुणवन्ति च।
यत्र स्युः सोऽत्र मानार्हः शूद्रोऽपि दशमीं गतः॥ १३७
चक्रिणो दशमीस्थस्य रोगिणो भारिणः स्त्रियाः।
स्नातकस्य च राज्ञश्च पन्था देयो वरस्य च॥ १३८

तेषान्तु समवेतानां मान्यौ स्नातकपार्थिवौ ।
राजस्नातकयोश्चैव स्नातको नृपमानभाक् ॥ १३९
उपनीय तु यः शिष्यं वेदमध्यापयेद्द्विजः ।
सकल्पं सरहस्यञ्च तमाचार्य्यं प्रचक्षते ॥ १४०
एकदेशन्तु वेदस्य वेदाङ्गान्यपि वा पुनः ।
योऽध्यापयति वृत्त्यर्थमुपाध्यायः स उच्यते ॥ १४१
निषेकादीनि कर्म्माणि यः करोति यथाविधि ।
सम्भावयति चान्नेन स विप्रो गुरुरुच्यते ॥ १४२
अग्न्याधेयं पाकयज्ञानग्निष्टोमादिकान् मखान् ।
यः करोति वृतो यस्य स तस्यर्त्विगिहोच्यते ॥ १४३
य आवृणोत्यवितथं ब्रह्मणा श्रवणावुभौ ।
स माता स पिता ज्ञेयस्तन्न द्रुह्येत् कदाचन ॥ १४४
उपाध्यायान् दशाचार्य्य आचार्य्याणां शतं पिता ।
सहस्रन्तु पितॄन्माता गौरवेणातिरिच्यते ॥ १४५
उत्पादकब्रह्मदात्रोर्गरीयान् ब्रह्मदः पिता ।
ब्रह्मजन्म हि विप्रस्य प्रेत्य चेह च शाश्वतम् ॥ १४६
कामान्माता पिता चैनं यदुत्पादयतो मिथः ।
सम्भूतिं तस्य तां विद्याद्यद्योनावभिजायते ॥ १४७
आचार्य्यस्त्वस्य यां जातिं विधिवद्वेदपारगः ।
उत्पादयति सावित्र्या सा सत्या साजरामरा ॥ १४८
अल्पं वा बहु वा यस्य श्रुतस्योपकरोति यः ।
तमपीह गुरुं विद्यात् श्रुतोपक्रियया तया ॥ १४९
ब्राह्मस्य जन्मनः कर्त्ता स्वधर्म्मस्य च शासिता ।
बालोऽपि विप्रो वृद्धस्य पिता भवति धर्म्मतः ॥ १५०

अध्यापयामास पितॄन् शिशुराङ्गिरसः कविः।
पुत्रका इति होवाच ज्ञानेन परिगृह्य तान्॥ १५१
ते तमर्थमपृच्छन्त देवानागतमन्यवः।
देवाश्चैतान् समेत्योचुर्न्याय्यं वः शिशुरुक्तवान्॥ १५२
अज्ञो भवति वै बालः पिता भवति मन्त्रदः।
अज्ञं हि बालमित्याहुः पितेत्येव तु मन्त्रदम्॥ १५३
न हायनैर्न पलितैर्न वित्तेन न बन्धुभिः।
ऋषयश्चक्रिरे धर्म्मं योऽनूचानः स नो महान्॥ १५४
विप्राणां ज्ञानतो ज्यैष्ठं क्षत्रियाणान्तु वीर्य्यतः।
वैश्यानां धान्यधनतः शूद्राणामेव जन्मतः॥ १५५
न तेन वृद्धो भवति येनास्य पलितं शिरः।
यो वै युवाप्यधीयानस्तं देवाः स्थविरं विदुः॥ १५६
यथा काष्ठमयो हस्ती यथा चर्म्ममयो मृगः।
यश्च विप्रोऽनधीयानस्त्रयस्ते नाम बिभ्रति॥ १५७
यथा षण्ढोऽफलः स्त्रीषु यथा गौर्गवि चाफला।
यथा चाज्ञेऽफलं दानं तथा विप्रोऽनृचोऽफलः॥ १५८
अहिंसयैव भूतानां कार्य्यं श्रेयोऽनुशासनम्।
वाक् चैव मधुरा श्लक्ष्णा प्रयोज्या धर्म्ममिच्छता॥ १५९
यस्य वाङ्मनसे शुद्धे सम्यग्गुप्ते च सर्वदा।
स वै सर्वमवाप्नोति वेदान्तोपगतं फलम्॥ १६०
नारुन्तुदः स्यादार्त्तोऽपि न परद्रोहकर्म्मधीः।
ययास्योद्विजते वाचा नालोक्यां तामुदीरयेत्॥ १६१
सम्मानाद्ब्राह्मणो नित्यमुद्विजेत विषादिव।
अमृतस्येव चाकाङ्क्षेदवमानस्य सर्वदा॥ १६२

सुखं ह्यवमतः शेते सुखञ्च प्रतिबुध्यते ।
सुखं चरति लोकेऽस्मिन्नवमन्ता विनश्यति ॥ १६३

अनेन क्रमयोगेन संस्कृतात्मा द्विजः शनैः ।
गुरौ वसन् सञ्चिनुयाद्ब्रह्माधिगमिकं तपः ॥ १६४

तपोविशेषैर्विविधैर्व्रतैश्च विधिचोदितैः ।
वेदः कृत्स्नोऽधिगन्तव्यः सरहस्यो द्विजन्मना ॥ १६५

वेदमेव सदाभ्यस्येत्तपस्तप्स्यन् द्विजोत्तमः ।
वेदाभ्यासो हि विप्रस्य तपः परमिहोच्यते ॥ १६६

आ हैव स नखाग्रेभ्यः परमं तप्यते तपः ।
यः स्रग्व्यपि द्विजोऽधीते स्वाध्यायं शक्तितोऽन्वहम् ॥१६७

योऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमम् ।
स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः ॥ १६८

मातुरग्रेऽधिजननं द्वितीयं मौञ्जिबन्धने ।
तृतीयं यज्ञदीक्षायां द्विजस्य श्रुतिचोदनात् ॥ १६९

तत्र यद्ब्रह्मजन्मास्य मौञ्जीबन्धनचिह्नितम् ।
तत्रास्य माता सावित्री पिता त्वाचार्य्य उच्यते ॥ १७०

वेदप्रदानादाचार्य्यं पितरं परिचक्षते ।
न ह्यस्मिन् युज्यते कर्म्म किञ्चिदामौञ्जिबन्धनात् ॥ १७१

नाभिव्याहारयेद्ब्रह्म स्वधानिनयनादृते ।
शूद्रेण हि समस्तावद्यावद्वेदे न जायते ॥ १७२

कृतोपनयनस्यास्य व्रतादेशनमिष्यते ।
ब्रह्मणो ग्रहणञ्चैव क्रमेण विधिपूर्वकम् ॥ १७३

यद्यस्य विहितं चर्म्म यत् सूत्रं या च मेखला ।
यो दण्डो यच्च वसनं तत्तदस्य व्रतेष्वपि ॥ १७४

सेवेतेमांस्तु नियमान् ब्रह्मचारी गुरौ वसन्।
संनियम्येन्द्रियग्रामं तपोवृद्ध्यर्थमात्मनः॥ १७५
नित्यं स्नात्वा शुचिः कुर्य्याद्देवर्षिपितृतर्पणम्।
देवताभ्यर्च्चनञ्चैव समिदाधानमेव च॥ १७६
वर्ज्जयेन्मधु मांसञ्च गन्धं माल्यं रसान् स्त्रियः।
शुक्तानि यानि सर्व्वाणि प्राणिनाञ्चैव हिंसनम्॥ १७७
अभ्यङ्गमञ्जनञ्चाक्ष्णोरुपानच्छत्रधारणम्।
कामं क्रोधञ्च लोभञ्च नर्त्तनं गीतवादनम्॥ १७८
द्यूतञ्च जनवादञ्च परिवादं तथानृतम्।
स्त्रीणाञ्च प्रेक्षणालम्भमुपघातं परस्य च॥ १७९
एकः शयीत सर्व्वत्र न रेतः स्कन्दयेत् क्वचित्।
कामाद्धि स्कन्दयन् रेतो हिनस्ति व्रतमात्मनः॥ १८०
स्वप्ने सिक्त्वा ब्रह्मचारी द्विजः शुक्रमकामतः।
स्नात्वार्कमर्च्चयित्वा त्रिः पुनर्मामित्यृचं जपेत्॥ १८१
उदकुम्भं सुमनसो गोशकृत्मृत्तिकाकुशान्।
आहरेद्यावदर्थानि भैक्षञ्चाहरहश्चरेत्॥ १८२
वेदयज्ञैरहीनानां प्रशस्तानां स्वकर्म्मसु।
ब्रह्मचार्य्याहरेद्भैक्षं गृहेभ्यः प्रयतोऽन्वहम्॥ १८३
गुरोः कुले न भिक्षेत न ज्ञातिकुलबन्धुषु।
अलाभे त्वन्यगेहानां पूर्व्वं पूर्व्वं विवर्ज्जयेत्॥ १८४
सर्व्वं वापि चरेद्ग्रामं पूर्व्वोक्तानामसम्भवे।
नियम्य प्रयतो वाचमभिशस्तांस्तु वर्ज्जयेत्॥ १८५
दूरादाहृत्य समिधः संनिदध्याद्विहायसि।
सायम्प्रातश्च जुहुयात् ताभिरग्निमतन्द्रितः॥ १८६

अकृत्वा भैक्षचरणमसमिध्य च पावकम् ।
अनातुरः सप्तरात्रमवकीर्णिव्रतं चरेत् ॥ १८७
भैक्षेण वर्त्तयेन्नित्यं नैकान्नादी भवेद्व्रती ।
भैक्षेण व्रतिनो वृत्तिरुपवाससमा स्मृता ॥ १८८
व्रतवद्देवदैवत्ये पित्र्ये कर्मण्यथर्षिवत् ।
काममभ्यर्थितोऽश्नीयात् व्रतमस्य न लुप्यते ॥ १८९
ब्राह्मणस्यैव कर्म्मैतदुपदिष्टं मनीषिभिः ।
राजन्यवैश्ययोस्त्वेवं नैतत् कर्म विधीयते ॥ १९०
चोदितो गुरुणा नित्यमप्रचोदित एव वा ।
कुर्य्यादध्ययने यत्नमाचार्य्यस्य हितेषु च ॥ १९१
शरीरं चैव वाचञ्च बुद्धीन्द्रियमनांसि च ।
नियम्य प्राञ्जलिस्तिष्ठेद्वीक्षमाणो गुरोर्मुखम् ॥ १९२
नित्यमुद्धृतपाणिः स्यात् साध्वाचारः सुसंयतः ।
आस्यतामिति चोक्तः सन्नासीताभिमुखं गुरोः ॥ १९३
हीनान्नवस्त्रवेशः स्यात् सर्वदा गुरुसन्निधौ ।
उत्तिष्ठेत् प्रथमञ्चास्य चरमञ्चैव संविशेत् ॥ १९४
प्रतिश्रवणसम्भाषे शयानो न समाचरेत् ।
नासीनो न च भुञ्जानो न तिष्ठन् न पराङ्मुखः ॥ १९५
आसीनस्य स्थितः कुर्य्यादभिगच्छंस्तु तिष्ठतः ।
प्रत्युद्गम्य त्वाव्रजतः पश्चाद्धावंस्तु धावतः ॥ १९६
पराङ्मुखस्याभिमुखो दूरस्थस्येत्य चान्तिकम् ।
प्रणम्य तु शयानस्य निदेशे चैव तिष्ठतः ॥ १९७
नीचं शय्यासनञ्चास्य सर्वदा गुरुसन्निधौ ।
गुरोस्तु चक्षुर्विषये न यथेष्टासनो भवेत् ॥ १९८

नोदाहरेदस्य नाम परोक्षमपि केवलम् ।
न चैवास्यानुकुर्वीत गतिभाषितचेष्टितम् ॥ १९९
गुरोर्यत्र परीवादो निन्दा वापि प्रवर्त्तते ।
कर्णौ तत्र पिधातव्यौ गन्तव्यं वा ततोऽन्यतः ॥ २००
परीवादात् खरो भवति श्वा वै भवति निन्दकः ।
परिभोक्ता कृमिर्भवति कीटो भवति मत्सरी ॥ २०१
दूरस्थो नार्चयेदेनं न क्रुद्धो नान्तिके स्त्रियाः ।
यानासनस्थश्चैवैनमवरुह्याभिवादयेत् ॥ २०२
प्रतिवातेऽनुवाते च नासीत गुरुणा सह ।
असंश्रवे चैव गुरोर्न किंचिदपि कीर्त्तयेत् ॥ २०३
गोऽश्वोष्ट्रयानप्रासादस्रस्तरेषु कटेषु च ।
आसीत गुरुणा सार्द्धं शिलाफलकनौषु च ॥ २०४
गुरोर्गुरौ सन्निहिते गुरुवद्वृत्तिमाचरेत् ।
न चानिसृष्टो गुरुणा स्वान् गुरूनभिवादयेत् ॥ २०५
विद्यागुरुष्वेतदेव नित्या वृत्तिः स्वयोनिषु ।
प्रतिषेधत्सु चाधर्मान् हितं चोपदिशत्स्वपि ॥ २०६
श्रेयःसु गुरुवद्वृत्तिं नित्यमेव समाचरेत् ।
गुरुपुत्रेषु चार्य्येषु गुरोश्चैव स्वबन्धुषु ॥ २०७
बालः समानजन्मा वा शिष्यो वा यज्ञकर्मणि ।
अध्यापयन् गुरुसुतो गुरुवन्मानमर्हति ॥ २०८
उत्सादनंच गात्राणां स्नापनोच्छिष्टभोजने ।
न कुर्य्याद्गुरुपुत्रस्य पादयोश्चावनेजनम् ॥ २०९
गुरुवत् प्रतिपूज्याः स्युः सवर्णा गुरुयोषितः ।
असवर्णास्तु संपूज्याः प्रत्युत्थानाभिवादनैः ॥ २१०

अभ्यञ्जनं स्नापनं च गात्रोत्सादनमेव च ।
गुरुपत्न्या न कार्य्याणि केशानाञ्च प्रसाधनम् ॥ २११
गुरुपत्नी तु युवतिर्नाभिवाद्येह पादयोः ।
पूर्णविंशतिवर्षेण गुणदोषौ विजानता ॥ २१२
स्वभाव एष नारीणां नराणामिह दूषणम् ।
अतोऽर्थान्न प्रमाद्यन्ति प्रमदासु विपश्चितः ॥ २१३
अविद्वांसमलं लोके विद्वांसमपि वा पुनः ।
प्रमदा ह्युत्पथं नेतुं कामक्रोधवशानुगम् ॥ २१४
मात्रा स्वस्रा दुहित्रा वा न विविक्तासनो भवेत् ।
बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति ॥ २१५
कामन्तु गुरुपत्नीनां युवतीनां युवा भुवि ।
विधिवद्वन्दनं कुर्य्यादसावहमिति ब्रुवन् ॥ २१६
विप्रोष्य पादग्रहणमन्वहं चाभिवादनम् ।
गुरुदारेषु कुर्वीत सतां धर्ममनुस्मरन् ॥ २१७
यथा खनन् खनित्रेण नरो वार्य्यधिगच्छति ।
तथा गुरुगतां विद्यां शुश्रूषुरधिगच्छति ॥ २१८
मुण्डो वा जटिलो वा स्यादथवा स्याच्छिखाजटः ।
नैनं ग्रामेऽभिनिम्लोचेत् सूर्य्यो नाभ्युदियात् क्वचित् ॥ २१९
तं चेदभ्युदियात् सूर्य्यः शयानं कामचारतः ।
निम्लोचेद्वाप्यविज्ञानाज्जपन्नुपवसेद्दिनम् ॥ २२०
सूर्य्येण ह्यभिनिर्मुक्तः शयानोऽभ्युदितश्च यः ।
प्रायश्चित्तमकुर्वाणो युक्तः स्यान्महतैनसा ॥ २२१
आचम्य प्रयतो नित्यमुभे सन्ध्ये समाहितः ।
शुचौ देशे जपं जप्यमुपासीत यथाविधि ॥ २२२

यदि स्त्री यद्यवरजः श्रेयः किंचित् समाचरेत् ।
तत् सर्वमाचरेद्युक्तो यत्र वाऽस्य रमेन्मनः ॥ २२३
धर्मार्थावुच्यते श्रेयः कामार्थौ धर्म एव च ।
अर्थ एवेह वा श्रेयस्त्रिवर्ग इति तु स्थितिः ॥ २२४
आचार्यो ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः ।
माता पृथिव्या मूर्तिस्तु भ्राता स्वो मूर्तिरात्मनः ॥ २२५
आचार्यश्च पिता चैव माता भ्राता च पूर्वजः ।
नार्तेनाप्यवमन्तव्या ब्राह्मणेन विशेषतः ॥ २२६
यं मातापितरौ क्लेशं सहेते सम्भवे नृणाम् ।
न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैरपि ॥ २२७
तयोर्नित्यं प्रियं कुर्यादाचार्यस्य च सर्वदा ।
तेष्वेव त्रिषु तुष्टेषु तपः सर्वं समाप्यते ॥ २२८
तेषां त्रयाणां शुश्रूषा परमन्तप उच्यते ।
न तैरभ्यननुज्ञातो धर्ममन्यं समाचरेत् ॥ २२९
त एव हि त्रयो लोकास्त एव त्रय आश्रमाः ।
त एव हि त्रयो वेदास्त एवोक्तास्त्रयोऽग्नयः ॥ २३०
पिता वै गार्हपत्योऽग्निर्माताग्निर्दक्षिणः स्मृतः ।
गुरुराहवनीयस्तु साग्नित्रेता गरीयसी ॥ २३१
त्रिष्वप्रमाद्यन्नेतेषु त्रीन् लोकान् विजयेद्गृही ।
दीप्यमानः स्ववपुषा देववद्दिवि मोदते ॥ २३२
इमं लोकं मातृभक्त्या पितृभक्त्या तु मध्यमम् ।
गुरुशुश्रूषया त्वेवं ब्रह्मलोकं समश्नुते ॥ २३३
सर्वे तस्यादृता धर्मा यस्यैते त्रय आदृताः ।
अनादृतास्तु यस्यैते सर्वास्तस्याफलाः क्रियाः ॥ २३४

यावत्त्रयस्ते जीवेयुस्तावन्नान्यं समाचरेत् ।
तेष्वेव नित्यं शुश्रूषां कुर्य्यात् प्रियहिते रतः ॥ २३५

तेषामनुपरोधेन पारत्र्यं यद्यदाचरेत् ।
तत्तन्निवेदयेत्तेभ्यो मनोवचनकर्म्मभिः ॥ २३६

त्रिष्वेतेष्वितिकृत्यं हि पुरुषस्य समाप्यते ।
एष धर्म्मः परः साक्षादुपधर्म्मोऽन्य उच्यते ॥ २३७

श्रद्दधानः शुभां विद्यामाददीतावरादपि ।
अन्त्यादपि परं धर्म्मं स्त्रीरत्नं दुष्कुलादपि ॥ २३८

विषादप्यमृतं ग्राह्यं बालादपि सुभाषितम् ।
अमित्रादपि सद्वृत्तममेध्यादपि काञ्चनम् ॥ २३९

स्त्रियो रत्नान्यथो विद्या धर्म्मः शौचं सुभाषितम् ।
विविधानि च शिल्पानि समादेयानि सर्वतः ॥ २४०

अब्राह्मणादध्ययनमापत्काले विधीयते ।
अनुव्रज्या च शुश्रूषा यावदध्ययनं गुरोः ॥ २४१

नाब्राह्मणे गुरौ शिष्यो वासमात्यन्तिकं वसेत् ।
ब्राह्मणे चाननूचाने काङ्क्षन् गतिमनुत्तमाम् ॥ २४२

यदि त्वात्यन्तिकं वासं रोचयेत गुरोः कुले ।
युक्तः परिचरेदेनमाशरीरविमोक्षणात् ॥ २४३

आ समाप्तेः शरीरस्य यस्तु शुश्रूषते गुरुम् ।
स गच्छत्यञ्जसा विप्रो ब्रह्मणः सद्म शाश्वतम् ॥ २४४

न पूर्वं गुरवे किञ्चिदुपकुर्वीत धर्म्मवित् ।
स्नास्यंस्तु गुरुणाज्ञप्तः शक्त्या गुर्वर्थमाहरेत् ॥ २४५

क्षेत्रं हिरण्यं गामश्वं छत्रोपानहमासनम् ।
धान्यं शाकञ्च वासांसि गुरवे प्रीतिमावहेत् ॥ २४६

आचार्य्ये तु खलु प्रेते गुरुपुत्त्रे गुणान्विते।
गुरुदारे सपिण्डे वा गुरुवद्वृत्तिमाचरेत्॥ २४७
एतेष्वविद्यमानेषु स्थानासनविहारवान्।
प्रयुञ्जानोऽग्निशुश्रूषां साधयेद्देहमात्मनः॥ २४८
एवञ्चरति यो विप्रो ब्रह्मचर्य्यमविप्लुतः।
स गच्छत्युत्तमं स्थानं न चेह जायते पुनः॥ २४९

इति मानवे धर्म्मशास्त्रे भृगुप्रोक्तायां
संहितायां द्वितीयोऽध्यायः॥

तृतीयोऽध्यायः।

षट्त्रिंशदाब्दिकं चर्य्यं गुरौ त्रैवेदिकं व्रतम्।
तदर्द्धिकं पादिकं वा ग्रहणान्तिकमेव वा॥ १
वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम्।
अविप्लुतब्रह्मचर्य्यो गृहस्थाश्रममावसेत्॥ २
तं प्रतीतं स्वधर्म्मेण ब्रह्मदायहरं पितुः।
स्रग्विणं तल्प आसीनमर्हयेत् प्रथमं गवा॥ ३
गुरुणानुमतः स्नात्वा समावृत्तो यथाविधि।
उद्वहेत द्विजो भार्य्यां सवर्णां लक्षणान्विताम्॥ ४
असपिण्डा च या मातुरसगोत्रा च या पितुः।
सा प्रशस्ता द्विजातीनां दारकर्म्मणि मैथुने॥ ५
महान्त्यपि समृद्धानि गोऽजाविधनधान्यतः।
स्त्रीसम्बन्धे दशैतानि कुलानि परिवर्ज्जयेत्॥ ६

हीनक्रियं निष्पुरुषं निश्छन्दो रोमशार्शसम्।
क्षय्यामयाव्यपस्मारिश्वित्रिकुष्ठिकुलानि च ॥ ७
नोद्वहेत् कपिलां कन्यां नाधिकाङ्गीं न रोगिणीम्।
नालोमिकां नातिलोमां न वाचाटां न पिङ्गलाम् ॥ ८
नर्क्षवृक्षनदीनाम्नीं नान्त्यपर्वतनामिकाम्।
न पक्ष्यहिप्रेष्यनाम्नीं न च भीषणनामिकाम् ॥ ९
अव्यङ्गाङ्गीं सौम्यनाम्नीं हंसवारणगामिनीम्।
तनुलोमकेशदशनां मृद्वङ्गीमुद्वहेत् स्त्रियम् ॥ १०
यस्यास्तु न भवेद्भ्राता न विज्ञायते वा पिता।
नोपयच्छेत तां प्राज्ञः पुत्रिकाधर्म्मशङ्कया ॥ ११
सवर्णाग्रे द्विजातीनां प्रशस्ता दारकर्म्मणि।
कामतस्तु प्रवृत्तानामिमाः स्युः क्रमशोऽवराः ॥ १२
शूद्रैव भार्य्या शूद्रस्य सा च स्वा च विशः स्मृते।
ते च स्वा चैव राज्ञश्च ताश्च स्वा चाग्रजन्मनः ॥ १३
न ब्राह्मणक्षत्रिययोरापद्यपि हि तिष्ठतोः।
कस्मिंश्चिदपि वृत्तान्ते शूद्रा भार्य्योपदिश्यते ॥ १४
हीनजातिस्त्रियं मोहादुद्वहन्तो द्विजातयः।
कुलान्येव नयन्त्याशु ससन्तानानि शूद्रताम् ॥ १५
शूद्रावेदी पतत्यत्रेरुतथ्यतनयस्य च।
शौनकस्य सुतोत्पत्त्या तदपत्यतया भृगोः ॥ १६
शूद्रां शयनमारोप्य ब्राह्मणो यात्यधोगतिम्।
जनयित्वा सुतं तस्यां ब्राह्मण्यादेव हीयते ॥ १७
दैवपित्र्यातिथेयानि तत्प्रधानानि यस्य तु।
नाश्नन्ति पितृदेवास्तं न च स्वर्गं स गच्छति ॥ १८

वृषलीफेनपीतस्य निःश्वासोपहतस्य च ।
तस्यांचैव प्रसूतस्य निष्कृतिर्न विधीयते ॥ १९
चतुर्णामपि वर्णानां प्रेत्य चेह हिताहितान् ।
अष्टाविमान् समासेन स्त्रीविवाहान्निबोधत ॥ २०
ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथासुरः ।
गान्धर्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः ॥ २१
यो यस्य धर्म्मो वर्णस्य गुणदोषौ च यस्य यौ ।
तद्वः सर्वं प्रवक्ष्यामि प्रसवे च गुणागुणान् ॥ २२
षडानुपूर्व्या विप्रस्य क्षत्रस्य चतुरोऽवरान् ।
विट्शूद्रयोस्तु तानेव विद्याद्धर्म्यानराक्षसान् ॥ २३
चतुरो ब्राह्मणस्याद्यान् प्रशस्तान् कवयो विदुः ।
राक्षसं क्षत्रियस्यैकमासुरं वैश्यशूद्रयोः ॥ २४
पंचानान्तु त्रयो धर्म्या द्वावधर्म्यौ स्मृताविह ।
पैशाचश्चासुरश्चैव न कर्त्तव्यौ कदाचन ॥ २५
पृथक्पृथग्वा मिश्रौ वा विवाहौ पूर्वचोदितौ ।
गान्धर्वो राक्षसश्चैव धर्म्यौ क्षत्रस्य तौ स्मृतौ ॥ २६
आच्छाद्य चार्च्चयित्वा च श्रुतशीलवते स्वयं ।
आहूय दानं कन्याया ब्राह्मो धर्मः प्रकीर्त्तितः ॥ २७
यज्ञे तु वितते सम्यगृत्विजे कर्म कुर्वते ।
अलङ्कृत्य सुतादानं दैवं धर्मं प्रचक्षते ॥ २८
एकं गोमिथुनं द्वे वा वरादादाय धर्मतः ।
कन्याप्रदानं विधिवदार्षो धर्मः स उच्यते ॥ २९
सहोभौ चरतां धर्म्ममिति वाचानुभाष्य च ।
कन्याप्रदानमभ्यर्च्य प्राजापत्यो विधिः स्मृतः ॥ ३०

ज्ञातिभ्यो द्रविणं दत्त्वा कन्यायै चैव शक्तितः ।
कन्याप्रदानं स्वाच्छन्द्यादासुरो धर्म्म उच्यते ॥ ३१
इच्छयान्योन्यसंयोगः कन्यायाश्च वरस्य च ।
गान्धर्वः स तु विज्ञेयो मैथुन्यः कामसम्भवः ॥ ३२
हत्वा छित्त्वा च भित्त्वा च क्रोशन्तीं रुदतीं गृहात् ।
प्रसह्य कन्याहरणं राक्षसो विधिरुच्यते ॥ ३३
सुप्तां मत्तां प्रमत्तां वा रहो यत्रोपगच्छति ।
स पापिष्ठो विवाहानां पैशाचश्चाष्टमोऽधमः ॥ ३४
अद्भिरेव द्विजाग्र्याणां कन्यादानं विशिष्यते ।
इतरेषान्तु वर्णानामितरेतरकाम्यया ॥ ३५
यो यस्यैषां विवाहानां मनुना कीर्त्तितो गुणः ।
सर्वं शृणुत तं विप्राः सम्यक् कीर्त्तयतो मम ॥ ३६
दश पूर्वान् परान् वंश्यानात्मानञ्चैकविंशकम् ।
ब्राह्मीपुत्रः सुकृतकृन्मोचयत्येनसः पितॄन् ॥ ३७
दैवोढ़ाजः सुतश्चैव सप्त सप्त परावरान् ।
आर्षोढ़ाजः सुतस्त्रींस्त्रीन् षट् षट् कायोढ़जः सुतः ॥ ३७
ब्राह्मादिषु विवाहेषु चतुर्ष्वेवानुपूर्वशः ।
ब्रह्मवर्च्चस्विनः पुत्रा जायन्ते शिष्टसम्मताः ॥ ३९
रूपसत्त्वगुणोपेता धनवन्तो यशस्विनः ।
पर्य्याप्तभोगा धर्म्मिष्ठा जीवन्ति च शतं समाः ॥ ४०
इतरेषु तु शिष्टेषु नृशंसानृतवादिनः ।
जायन्ते दुर्विवाहेषु ब्रह्मधर्म्मद्विषः सुताः ॥ ४१
अनिन्दितैः स्त्रीविवाहैरनिन्द्या भवति प्रजा ।
निन्दितैर्निन्दिता नृणां तस्मान्निन्द्यान् विवर्जयेत् ॥ ४२

पाणिग्रहणसंस्कारः सवर्णासूपदिश्यते।
असवर्णास्वयं ज्ञेयो विधिरुद्वाहकर्मणि ॥ ४३
शरः क्षत्रियया ग्राह्यः प्रतोदो वैश्यकन्यया।
वसनस्य दशा ग्राह्या शूद्रयोत्कृष्टवेदने ॥ ४४
ऋतुकालाभिगामी स्यात् स्वदारनिरतः सदा।
पर्ववर्जं व्रजेच्चैनां तद्व्रतो रतिकाम्यया ॥ ४५
ऋतुः स्वाभाविकः स्त्रीणां रात्रयः षोड़श स्मृताः।
चतुर्भिरितरैः सार्द्धमहोभिः सद्विगर्हितैः ॥ ४६
तासामाद्याश्चतस्रस्तु निन्दितैकादशी च या।
त्रयोदशी च शेषास्तु प्रशस्ता दश रात्रयः ॥ ४७
युग्मासु पुत्रा जायन्ते स्त्रियोऽयुग्मासु रात्रिषु।
तस्माद्युग्मासु पुत्रार्थी संविशेदार्त्तवे स्त्रियम् ॥ ४८
पुमान् पुंसोऽधिके शुक्रे स्त्री भवत्यधिके स्त्रियाः।
समेऽपुमान् पुंस्त्रियो वा क्षीणेऽल्पे च विपर्य्ययः ॥ ४९
निन्द्यास्वष्टासु चान्यासु स्त्रियो रात्रिषु वर्ज्जयन्।
ब्रह्मचार्य्येव भवति यत्र तत्राश्रमे वसन् ॥ ५०
न कन्यायाः पिता विद्वान् गृह्णीयाच्छुल्कमण्वपि।
गृह्णन् शुल्कं हि लोभेन स्यान्नरोऽपत्यविक्रयी ॥ ५१
स्त्रीधनानि तु ये मोहादुपजीवन्ति बान्धवाः।
नारी यानानि वस्त्रं वा ते पापा यान्त्यधोगतिम् ॥ ५२
आर्षे गोमिथुनं शुल्कं केचिदाहुर्मृषैव तत्।
अल्पोऽप्येवं महान् वापि विक्रयस्तावदेव सः ॥ ५३
यासां नाददते शुल्कं ज्ञातयो न स विक्रयः।
अर्हणं तत् कुमारीणामानृशंस्यञ्च केवलम् ॥ ५४

पितृभिर्भ्रातृभिश्चैताः पतिभिर्देवरैस्तथा।
पूज्या भूषयितव्याश्च बहुकल्याणमीप्सुभिः॥ ५५
यत्र नार्य्यास्तु पूज्यन्ते रमन्ते तत्र देवताः।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः॥ ५६
शोचन्ति जामयो यत्र विनश्यत्याशु तत् कुलम्।
न शोचन्ति तु यत्रैता वर्द्धते तद्धि सर्वदा॥ ५७
जामयो यानि गेहानि शपन्त्यप्रति पूजिताः।
तानि कृत्याहतानीव विनश्यंति समन्ततः॥ ५८
तस्मादेताः सदा पूज्या भूषणाच्छादनाशनैः।
भूतिकामैर्नरैर्नित्यं सत्कारेषूत्सवेषु च॥ ५९
सन्तुष्टो भार्य्यया भर्त्ता भर्त्रा भार्य्या तथैव च।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम्॥ ६०
यदि हि स्त्री न रोचेत पुमांसं न प्रमोदयेत्।
अप्रमोदात् पुनः पुंसः प्रजनं न प्रवर्त्तते॥ ६१
स्त्रियान्तु रोचमानायां सर्वं तद्रोचते कुलम्।
तस्यान्त्वरोचमानायां सर्वमेव न रोचते॥ ६२
कुविवाहैः क्रियालोपैर्वेदानध्ययनेन च।
कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च॥ ६३
शिल्पेन व्यवहारेण शूद्रापत्यैश्च केवलैः।
गोभिरश्वैश्च यानैश्च कृष्या राजोपसेवया॥ ६४
अयाज्ययाजनैश्चैव नास्तिक्येन च कर्मणाम्।
कुलान्याशु विनश्यन्ति यानि हीनानि मन्त्रतः॥ ६५
मन्त्रतस्तु समृद्धानि कुलान्यल्पधनान्यपि।
कुलसंख्याञ्च गच्छन्ति कर्षन्ति च महद्यशः॥ ६६

वैवाहिकेऽग्नौ कुर्वीत गृह्यं कर्म यथाविधि।
पंचयज्ञविधानंच पंक्तिंचान्वाहिकीं गृही ॥ ६७
पंच सूना गृहस्थस्य चुल्ली पेषण्युपस्करः।
कण्डनी चोदकुम्भश्च बध्यते यास्तु वाहयन् ॥ ६८
तासां क्रमेण सर्वासां निष्कृत्यर्थं महर्षिभिः।
पंच कॢप्ता महायज्ञाः प्रत्यहं गृहमेधिनाम् ॥ ६९
अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम्।
होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥ ७०
पंचैतान् यो महायज्ञान्न हापयति शक्तितः।
स गृहेऽपि वसन्नित्यं सूनादोषैर्न लिप्यते ॥ ७१
देवतातिथिभृत्यानां पितॄणामात्मनश्च यः।
न निर्वपति पंचानामुच्छ्वसन्न स जीवति ॥ ७२
अहुतंच हुतंचैव तथा प्रहुतमेव च।
ब्राह्म्यं हुतं प्राशितंच पंचयज्ञान् प्रचक्षते ॥ ७३
जपोऽहुतो हुतो होमः प्रहुतो भौतिको बलिः।
ब्राह्म्यं हुतं द्विजाग्र्यार्चा प्राशितं पितृतर्पणम् ॥ ७४
स्वाध्याये नित्ययुक्तः स्याद्दैवे चैवेह कर्मणि।
दैवकर्मणि युक्तो हि बिभर्त्तीदं चराचरम् ॥ ७५
अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते।
आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥ ७६
यथा वायुं समाश्रित्य वर्त्तन्ते सर्वजन्तवः।
तथा गृहस्थमाश्रित्य वर्त्तन्ते सर्व आश्रमाः ॥ ७७
यस्मात्त्रयोऽप्याश्रमिणो ज्ञानेनान्नेन चान्वहम्।
गृहस्थेनैव धार्य्यन्ते तस्माज्ज्येष्ठाश्रमो गृही ॥ ७८

अ सम्भाव्यं प्रयत्नेन स्वर्गमक्षयमिच्छता।
सुखं चेहेच्छता नित्यं योऽधार्य्यो दुर्बलेन्द्रियैः॥ ७९
ऋषयः पितरो देवा भूतान्यतिथयस्तथा।
आशासते कुटुम्बिभ्यस्तेभ्यः कार्य्यं विजानता॥ ८०
स्वाध्यायेनार्च्चयेतर्षीन् होमैर्देवान् यथाविधि।
पितॄन् श्राद्धैश्च नॄनन्नैर्भूतानि बलिकर्म्मणा॥ ८१
कुर्य्यादहरहः श्राद्धमन्नाद्येनोदकेन वा।
पयोमूलफलैर्वापि पितृभ्यः प्रीतिमावहन्॥ ८२
एकमप्याशयेद्विप्रं पित्रर्थे पांचयज्ञिके।
न चैवात्राशयेत् कंचिद्वैश्वदेवं प्रतिद्विजम्॥ ८३
वैश्वदेवस्य सिद्धस्य गृह्येऽग्नौ विधिपूर्वकम्।
आभ्यः कुर्य्याद्देवताभ्यो ब्राह्मणो होममन्वहम्॥ ८४
अग्नेः सोमस्य चैवादौ तयोश्चैव समस्तयोः।
विश्वेभ्यश्चैव देवेभ्यो धन्वन्तरय एव च॥ ८५
कुह्वै चैवानुमत्यै च प्रजापतय एव च।
सह द्यावापृथिव्योश्च तथा स्विष्टकृतेऽन्ततः॥ ८६
एवं सम्यग्घविर्हुत्वा सर्व्वदिक्षु प्रदक्षिणम्।
इन्द्रान्तकाप्पतीन्दुभ्यः सानुगेभ्यो बलिं हरेत्॥ ८७
मरुद्भ्य इति तु द्वारि क्षिपेदप्स्वद्भ्य इत्यपि।
वनस्पतिभ्य इत्येवं मुषलोलूखले हरेत्॥ ८८
उच्छीर्षके श्रियै कुर्य्याद्भद्रकाल्यै च पादतः।
ब्रह्मवास्तोः पतिभ्यान्तु वास्तुमध्ये बलिं हरेत्॥ ८९
विश्वेभ्यश्चैव देवेभ्यो बलिमाकाश उत्क्षिपेत्।
दिवाचरेभ्यो भूतेभ्यो नक्तञ्चारिभ्य एव च॥ ९०

पृष्ठवास्तुनि कुर्वीत वलिं सर्वात्मभूतये ।
पितृभ्यो वलिशेषन्तु सर्वं दक्षिणतो हरेत् ॥ ९१
शुनांच पतितानांच श्वपचां पापरोगिणाम् ।
वायसानां कृमीणांच शनकैर्निर्वपेद्भुवि ॥ ९२
एवं यः सर्वभूतानि ब्राह्मणो नित्यमर्चति ।
स गच्छति परं स्थानं तेजोमूर्त्ति पथार्जुना ॥ ९३
कृत्वैतद्वलिकर्म्मैवमतिथिं पूर्वमाशयेत् ।
भिक्षांच भिक्षवे दद्याद्विधिवद्ब्रह्मचारिणे ॥ ९४
यत् पुण्यफलमाप्नोति गां दत्त्वा विधिवद्गुरोः ।
तत् पुण्यफलमाप्नोति भिक्षां दत्त्वा द्विजो गृही ॥ ९५
भिक्षामप्युदपात्रं वा सत्कृत्य विधिपूर्वकम् ।
वेदतत्त्वार्थविदुषे ब्राह्मणायोपपादयेत् ॥ ९६
नश्यन्ति हव्यकव्यानि नराणामविजानताम् ।
भस्मीभूतेषु विप्रेषु मोहाद्दत्तानि दातृभिः ॥ ९७
विद्यातपःसमृद्धेषु हुतं विप्रमुखाग्निषु ।
निस्तारयति दुर्गाच्च महतश्चैव किल्बिषात् ॥ ९८
संप्राप्ताय त्वतिथये प्रदद्यादासनोदके ।
अन्नंचैव यथाशक्ति सत्कृत्य विधिपूर्वकम् ॥ ९९
शिलानप्युञ्छतो नित्यं पंचाग्नीनपि जुह्वतः ।
सर्वं सुकृतमादत्ते ब्राह्मणोऽनर्चितो वसन् ॥ १००
तृणानि भूमिरुदकं वाक् चतुर्थी च सूनृता ।
एतान्यपि सतां गेहे नोच्छिद्यन्ते कदाचन ॥ १०१
एकरात्रन्तु निवसन्नतिथिर्ब्राह्मणः स्मृतः ।
अनित्यं हि स्थितो यस्मात्तस्मादतिथिरुच्यते ॥ १०२

नैकग्रामीणमतिथिं विप्रं साङ्गतिकं तथा ।
उपस्थितं गृहे विद्याद्भार्य्या यत्राग्नयोऽपि वा ॥ १०३
उपासते ये गृहस्थाः परपाकमबुद्धयः ।
तेन ते प्रेत्य पशुतां व्रजन्त्यन्नादिदायिनाम् ॥ १०४
अप्रणोद्योऽतिथिः सायं सूर्य्योढो गृहमेधिना ।
काले प्राप्तस्त्वकाले वा नास्यानश्नन् गृहे वसेत् ॥ १०५
न वै स्वयं तदश्नीयादतिथिं यन्न भोजयेत् ।
धन्यं यशस्यमायुष्यं स्वर्ग्यं वातिथिपूजनम् ॥ १०६
आसनावसथौ शय्यामनुव्रज्यामुपासनाम् ।
उत्तमेषूत्तमं कुर्य्याद्धीने हीनं समे समम् ॥ १०७
वैश्वदेवे तु निर्वृत्ते यद्यन्योऽतिथिराव्रजेत् ।
तस्याप्यन्नं यथाशक्ति प्रदद्यान्न बलिं हरेत् ॥ १०८
न भोजनार्थं स्वे विप्रः कुलगोत्रे निवेदयेत् ।
भोजनार्थं हि ते शंसन् वान्ताशीत्युच्यते बुधैः ॥ १०९
न ब्राह्मणस्य त्वतिथिर्गृहे राजन्य उच्यते ।
वैश्यशूद्रौ सखा चैव ज्ञातयो गुरुरेव च ॥ ११०
यदि त्वतिथिधर्म्मेण क्षत्रियो गृहमाव्रजेत् ।
भुक्तवत्सूक्तविप्रेषु कामन्तमपि भोजयेत् ॥ १११
वैश्यशूद्रावपि प्राप्तौ कुटुम्बेऽतिथिधर्म्मिणौ ।
भोजयेत् सह भृत्यैस्तावानृशंस्यं प्रयोजयन् ॥ ११२
इतरानपि सख्यादीन् संप्रीत्या गृहमागतान् ।
सत्कृत्यान्नं यथाशक्ति भोजयेत् सह भार्य्यया ॥ ११३
सुवासिनीः कुमारांश्च रोगिणो गर्भिणीस्तथा ।
अतिथिभ्योऽग्र एवैतान् भोजयेदविचारयन् ॥ ११४

अदत्त्वा तु य एतेभ्यः पूर्वं भुङ्क्तेऽविचक्षणः ।
स भुञ्जानो न जानाति श्वगृध्रैर्जग्धिमात्मनः ॥ ११५
भुक्तवत्स्वथ विप्रेषु स्वेषु भृत्येषु चैवहि ।
भुञ्जीयातां ततः पश्चादवशिष्टन्तु दम्पती ॥ ११६
देवानृषीन्मनुष्यांश्च पितॄन् गृह्याश्च देवताः ।
पूजयित्वा ततः पश्चाद्गृहस्थः शेषभुग्भवेत् ॥ ११७
अघं स केवलं भुङ्क्ते यः पचत्यात्मकारणात् ।
यज्ञशिष्टाशनं ह्येतत् सतामन्नं विधीयते ॥ ११८
राजर्त्विक्स्नातकगुरून् प्रियश्वशुरमातुलान् ।
अर्हयेन्मधुपर्केण परिसंवत्सरात् पुनः ॥ ११९
राजा च श्रोत्रियश्चैव यज्ञकर्मण्युपस्थितौ ।
मधुपर्केण संपूज्यौ न त्वयज्ञ इति स्थितिः ॥ १२०
सायन्त्वन्नस्य सिद्धस्य पत्न्यमन्त्रं बलिं हरेत् ।
वैश्वदेवं हि नामैतत् सायं प्रातर्विधीयते ॥ १२१
पितृयज्ञन्तु निर्वर्त्त्य विप्रश्चन्द्रक्षयेऽग्निमान् ।
पिण्डान्वाहार्य्यकं श्राद्धं कुर्य्यान्मासानुमासिकम् ॥ १२२
पितॄणां मासिकं श्राद्धमन्वाहार्य्यं विदुर्बुधाः ।
तच्चामिषेण कर्त्तव्यं प्रशस्तेन प्रयत्नतः ॥ १२३
तत्र ये भोजनीयाः स्युर्ये च वर्ज्या द्विजोत्तमाः ।
यावन्तश्चैव यैश्चान्नैस्तान् प्रवक्ष्याम्यशेषतः ॥ १२४
द्वौ दैवे पितृकार्य्ये त्रीनेकैकमुभयत्र वा ।
भोजयेत् सुसमृद्धोऽपि न प्रसज्जेत विस्तरे ॥ १२५
सत्क्रियां देशकालौ च शौचं ब्राह्मणसम्पदः ।
पञ्चैतान् विस्तरो हन्ति तस्मान्नेहेत विस्तरम् ॥ १२६

प्रथिता प्रेतकृत्यैषा पित्र्यं नाम विधुक्षये।
तस्मिन् युक्तस्यैति नित्यं प्रेतकृत्यैव लौकिकी ॥ १२७
श्रोत्रियायैव देयानि हव्यकव्यानि दातृभिः।
अर्हत्तमाय विप्राय तस्मै दत्तं महाफलम् ॥ १२८
एकैकमपि विद्वांसं दैवे पित्र्ये च भोजयेत्।
पुष्कलं फलमाप्नोति नामन्त्रज्ञान् बहूनपि ॥ १२९
दूरादेव परीक्षेत ब्राह्मणं वेदपारगम्।
तीर्थं तद्धव्यकव्यानां प्रदाने सोऽतिथिः स्मृतः ॥ १३०
सहस्रं हि सहस्राणामनृचां यत्र भुञ्जते।
एकस्तान् मन्त्रवित् प्रीतः सर्वानर्हति धर्मतः ॥ १३१
ज्ञानोत्कृष्टाय देयानि कव्यानि च हवींषि च।
न हि हस्तावसृग्दिग्धौ रुधिरेणैव शुध्यतः ॥ १३२
यावतो ग्रसते ग्रासान् हव्यकव्येष्वमन्त्रवित्।
तावतो ग्रसते प्रेत्य दीप्तशूलर्ष्ट्ययोगुडान् ॥ १३३
ज्ञाननिष्ठा द्विजाः केचित् तपोनिष्ठास्तथापरे।
तपःस्वाध्यायनिष्ठाश्च कर्म्मनिष्ठास्तथापरे ॥ १३४
ज्ञाननिष्ठेषु कव्यानि प्रतिष्ठाप्यानि यत्नतः।
हव्यानि तु यथान्यायं सर्वेष्वेव चतुर्ष्वपि ॥ १३५
अश्रोत्रियः पिता यस्य पुत्रः स्याद्वेदपारगः।
अश्रोत्रियो वा पुत्रः स्यात् पिता स्याद्वेदपारगः ॥ १३६
ज्यायांसमनयोर्विद्यात् यस्य स्याच्छ्रोत्रियः पिता।
मन्त्रसपूजनार्थन्तु सत्कारमितरोऽर्हति ॥ १३७
न श्राद्धे भोजयेन्मित्रं धनैः कार्य्योऽस्य संग्रहः।
नारिं न मित्रं यं विद्यात्तं श्राद्धे भोजयेद्द्विजम् ॥ १३८

यस्य मित्रप्रधानानि श्राद्धानि च हवींषि च।
तस्य प्रेत्य फलं नास्ति श्राद्धेषु च हविःषु च॥ १३९
यः सङ्गतानि कुरुते मोहाच्छ्राद्धेन मानवः।
स स्वर्गाच्च्यवते लोकाच्छ्राद्धमित्रो द्विजाधमः॥ १४०
सम्भोजनी साभिहिता पैशाची दक्षिणा द्विजैः।
इहैवास्ते तु सा लोके गौरन्धेवैकवेश्मनि॥ १४१
यथेरिणे बीजमुप्त्वा न वप्ता लभते फलम्।
तथानृचे हविर्दत्त्वा न दाता लभते फलम्॥ १४२
दातॄन् प्रतिग्रहीतॄंश्च कुरुते फलभागिनः।
विदुषे दक्षिणा दत्ता विधिवत् प्रेत्य चेह च॥ १४३
कामं श्राद्धेऽर्चयेन्मित्रं नाभिरूपमपि त्वरिम्।
द्विषता हि हविर्भुक्तं भवति प्रेत्य निष्फलम्॥ १४४
यत्नेन भोजयेच्छ्राद्धे बह्वृचं वेदपारगम्।
शाखान्तगमथाध्वर्युं छन्दोगन्तु समाप्तिकम्॥ १४५
एषामन्यतमो यस्य भुञ्जीत श्राद्धमर्चितः।
पितॄणां तस्य तृप्तिः स्याच्छाश्वती साप्तपौरुषी॥ १४६
एष वै प्रथमः कल्पः प्रदाने हव्यकव्ययोः।
अनुकल्पस्त्वयं ज्ञेयः सदा सद्भिरनुष्ठितः॥ १४७
मातामहं मातुलञ्च स्वस्रीयं श्वशुरं गुरुम्।
दौहित्रं विट्पतिं बन्धुमृत्विग्याज्यौ च भोजयेत्॥ १४८
न ब्राह्मणं परीक्षेत दैवे कर्मणि धर्मवित्।
पित्र्ये कर्मणि तु प्राप्ते परीक्षेत प्रयत्नतः॥ १४९
ये स्तेनपतितक्लीबा ये च नास्तिकवृत्तयः।
तान् हव्यकव्ययोर्विप्राननर्हान्मनुरब्रवीत्॥ १५०

जटिलञ्चानधीयानं दुर्ब्बलं कितवन्तथा।
याजयन्ति च ये पूगांस्तांश्च श्राद्धे न भोजयेत् ॥ १५१
चिकित्सकान् देवलकान् मांसविक्रयिणस्तथा।
विपणेन च जीवन्तो वर्ज्याः स्युर्हव्यकव्ययोः ॥ १५२
प्रेष्यो ग्रामस्य राज्ञश्च कुनखी श्यावदन्तकः।
प्रतिरोद्धा गुरोश्चैव त्यक्ताग्निर्वार्धुषिस्तथा ॥ १५३
यक्ष्मी च पशुपालश्च परिवेत्ता निराकृतिः।
ब्रह्मद्विट् परिवित्तिश्च गणाभ्यन्तर एव च ॥ १५४
कुशीलवोऽवकीर्णी च वृषलीपतिरेव च।
पौनर्भवश्च काणश्च यस्य चोपपतिर्गृहे ॥ १५५
भृतकाध्यापको यश्च भृतकाध्यापितस्तथा।
शूद्रशिष्यो गुरुश्चैव वाग्दुष्टः कुण्डगोलकौ ॥ १५६
अकारणपरित्यक्ता मातापित्रोर्गुरोस्तथा।
ब्राह्मैर्यौनैश्च सम्बन्धैः संयोगं पतितैर्गतः ॥ १५७
आगारदाही गरदः कुण्डाशी सोमविक्रयी।
समुद्रयायी बन्दी च तैलिकः कूटकारकः ॥ १५८
पित्रा विवदमानश्च कितवो मद्यपस्तथा।
पापरोग्यभिशस्तश्च दाम्भिको रसविक्रयी ॥ १५९
धनुःशराणां कर्त्ता च यश्चाग्रेदिधिषूपतिः।
मित्रध्रुक् द्यूतवृत्तिश्च पुत्राचार्य्यस्तथैव च ॥ १६०
भ्रामरी गण्डमाली च श्वित्र्यथो पिशुनस्तथा।
उन्मत्तोऽन्धश्च वर्ज्याः स्युर्वेदनिन्दक एव च ॥ १६१
हस्तिगोऽश्वोष्ट्रदमको नक्षत्रैर्यश्च जीवति।
पक्षिणां पोषको यश्च युद्धाचार्य्यस्तथैव च ॥ १६२

स्रोतसां भेदको यश्च तेषाञ्चावरणे रतः।
गृहसंवेशको दूतो वृक्षारोपक एव च॥ १६३
श्वक्रीड़ी श्येनजीवी च कन्यादूषक एव च।
हिंस्रो वृषलवृत्तिश्च गणानाञ्चैव याजकः॥ १६४
आचारहीनः क्लीवश्च नित्यं याचनकस्तथा।
कृषिजीवी श्लीपदी च सद्भिर्निन्दित एव च॥ १६५
औरभ्रिको माहिषिकः परपूर्वापतिस्तथा।
प्रेतनिर्यातकश्चैव वर्जनीयाः प्रयत्नतः॥ १६६
एतान् विगर्हिताचारानपाङ्क्तेयान् द्विजाधमान्।
द्विजातिप्रवरो विद्वानुभयत्र विवर्जयेत्॥ १६७
ब्राह्मणस्त्वनधीयानस्तृणाग्निरिव शाम्यति।
तस्मै हव्यं न दातव्यं न हि भस्मनि हूयते॥ १६८
अपाङ्क्तदाने यो दातुर्भवत्यूर्द्ध्वं फलोदयः।
दैवे हविषि पित्र्ये वा तं प्रवक्ष्याम्यशेषतः॥ १६९
अव्रतैर्यद्द्विजैर्भुक्तं परिवेत्रादिभिस्तथा।
अपाङ्क्तेयैर्यदन्यैश्च तद्वै रक्षांसि भुञ्जते॥ १७०
दाराग्निहोत्रसंयोगं कुरुते योऽग्रजे स्थिते।
परिवेत्ता स विज्ञेयः परिवित्तिस्तु पूर्वजः॥ १७१
परिवित्तिः परिवेत्ता यया च परिविद्यते।
सर्वे ते नरकं यान्ति दातृयाजकपंचमाः॥ १७२
भ्रातुर्मृतस्य भार्य्यायां योऽनुरज्येत कामतः।
धर्म्मेणापि नियुक्तायां स ज्ञेयो दिधिषूपतिः॥ १७३
परदारेषु जायते द्वौ सुतौ कुण्डगोलकौ।
पत्यौ जीवति कुण्डः स्यान्मृते भर्त्तरि गोलकः॥ १७४

तौ तु जातौ परक्षेत्रे प्राणिनौ प्रेत्य चेह च।
दत्तानि हव्यकव्यानि नाशयेते प्रदायिनाम्॥ १७५

अपाङ्क्त्यो यावतः पांक्त्यान् भुञ्जानाननुपश्यति।
तावतां न फलं तत्र दाता प्राप्नोति बालिशः॥ १७६

वीक्ष्यान्धो नवतेः काणः षष्टेः श्वित्री शतस्य तु।
पापरोगी सहस्रस्य दातुर्नाशयते फलम्॥ १७७

यावतः संस्पृशेदङ्गैर्ब्राह्मणान् शूद्रयाजकः।
तावतां न भवेद्दातुः फलं दानस्य पौर्त्तिकम्॥ १७८

वेदविच्चापि विप्रोऽस्य लोभात् कृत्वा प्रतिग्रहम्।
विनाशं व्रजति क्षिप्रमामपात्रमिवाम्भसि॥ १७९

सोमविक्रयिणे विष्ठा भिषजे पूयशोणितम्।
नष्टं देवलके दत्तं अप्रतिष्ठन्तु वार्द्धुषौ॥ १८०

यत्तु वाणिजके दत्तं नेह नामुत्र तद्भवेत्।
भस्मनीव हुतं हव्यं तथा पौनर्भवे द्विजे॥ १८१

इतरेषु त्वपाङ्क्त्येषु यथोद्दिष्टेष्वसाधुषु।
मेदोऽसृङ्मांसमज्जास्थि वदन्त्यन्नं मनीषिणः॥ १८२

अपाङ्क्त्योपहता पङ्क्तिः पाव्यते यैर्द्विजोत्तमैः।
तान्निबोधत कार्त्स्न्येन द्विजाग्र्यान् पङ्क्तिपावनान्॥ १८३

अग्र्याः सर्वेषु वेदेषु सर्वप्रवचनेषु च।
श्रोत्रियान्वयजाश्चैव विज्ञेयाः पङ्क्तिपावनाः॥ १८४

त्रिणाचिकेतः पंचाग्निस्त्रिसुपर्णः षडङ्गवित्।
ब्राह्मदेयात्मसन्तानो ज्येष्ठसामग एव च॥ १८५

वेदार्थवित् प्रवक्ता च ब्रह्मचारी सहस्रदः।
शतायुश्चैव विज्ञेया ब्राह्मणाः पंक्तिपावनाः॥ १८६

पूर्वेद्युरपरेद्युर्वा श्राद्धकर्मण्युपस्थिते ।
निमन्त्रयेत त्र्यवरान् सम्यग्विप्रान् यथोदितान् ॥ १८७
निमन्त्रितो द्विजः पित्र्ये नियतात्मा भवेत् सदा ।
न च छन्दांस्यधीयीत यस्य श्राद्धञ्च तद्भवेत् ॥ १८८
निमन्त्रितान् हि पितर उपतिष्ठन्ति तान् द्विजान् ।
वायुवच्चानुगच्छन्ति तथासीनानुपासते ॥ १८९
केतितस्तु यथान्यायं हव्यकव्ये द्विजोत्तमः ।
कथञ्चिदप्यतिक्रामन् पापः शूकरतां व्रजेत् ॥ १९०
आमन्त्रितस्तु यः श्राद्धे वृषल्या सह मोदते ।
दातुर्यद्दुष्कृतं किंचित्तत् सर्वं प्रतिपद्यते ॥ १९१
अक्रोधनाः शौचपराः सततं ब्रह्मचारिणः ।
न्यस्तशस्त्रा महाभागाः पितरः पूर्वदेवताः ॥ १९२
यस्मादुत्पत्तिरेतेषां सर्वेषामप्यशेषतः ।
ये च यैरुपचर्याः स्युर्नियमैस्तान्निबोधत ॥ १९३
मनोर्हैरण्यगर्भस्य ये मरीच्यादयः सुताः ।
तेषामृषीणां सर्वेषां पुत्राः पितृगणाः स्मृताः ॥ १९४
विराट्सुताः सोमसदः साध्यानां पितरः स्मृताः ।
अग्निष्वात्ताश्च देवानां मारीचा लोकविश्रुताः ॥ १९५
दैत्यदानवयक्षाणां गन्धर्वोरगरक्षसाम् ।
सुपर्णकिन्नराणाञ्च स्मृता बर्हिषदोऽत्रिजाः ॥ १९६
सोमपा नाम विप्राणां क्षत्रियाणां हविर्भुजः ।
वैश्यानामाज्यपा नाम शूद्राणान्तु सुकालिनः ॥ १९७
सोमपास्तु कवेः पुत्रा हविष्मन्तोऽङ्गिरःसुताः ।
पुलस्त्यस्याज्यपाः पुत्रा वशिष्ठस्य सुकालिनः ॥ १९८

अग्निदग्धाननग्निदग्धान् काव्यान्बर्हिषदस्तथा ।
अग्निष्वात्तांश्च सौम्यांश्च विप्राणामेव निर्द्दिशेत् ॥ १९९

य एते तु गणा मुख्याः पितॄणां परिकीर्त्तिताः ।
तेषामपीह विज्ञेयं पुत्रपौत्रमनन्तकम् ॥ २००

ऋषिभ्यः पितरो जाताः पितृभ्यो देवदानवाः ।
देवेभ्यस्तु जगत् सर्वं चरं स्थाण्वनुपूर्वशः ॥ २०१

राजतैर्भाजनैरेषामथवा राजतान्वितैः ।
वार्य्यपि श्रद्धया दत्तमक्षयायोपकल्पते ॥ २०२

देवकार्य्याद्द्विजातानां पितृकार्य्यं विशिष्यते ।
दैवं हि पितृकार्य्यस्य पूर्व्वमाप्यायनं स्मृतम् ॥ २०३

तेषामारक्षभूतन्तु पूर्व्वं दैवं नियोजयेत् ।
रक्षांसि हि विलुम्पन्ति श्राद्धमारक्षवर्जितम् ॥ २०४

दैवाद्यन्तं तदीहेत पित्राद्यन्तं न तद्भवेत् ।
पित्राद्यन्तं त्वीहमानः क्षिप्रं नश्यति सान्वयः ॥ २०५

शुचिं देशं विविक्तञ्च गोमयेनोपलेपयेत् ।
दक्षिणाप्रवणञ्चैव प्रयत्नेनोपपादयेत् ॥ २०६

अवकाशेषु चोक्षेषु नदीतीरेषु चैव हि ।
विविक्तेषु च तुष्यन्ति दत्तेन पितरः सदा ॥ २०७

आसनेषूपक्लृप्तेषु बर्हिष्मत्सु पृथक् पृथक् ।
उपस्पृष्टोदकान् सम्यग्विप्रांस्तानुपवेशयेत् ॥ २०८

उपवेश्य तु तान् विप्रानासनेष्वजुगुप्सितान् ।
गन्धमाल्यैः सुरभिभिरर्च्चयेद्दैवपूर्व्वकम् ॥ २०९

तेषामुदकमानीय सपवित्रांस्तिलानपि ।
अग्नौ कुर्य्यादनुज्ञातो ब्राह्मणो ब्राह्मणैः सह ॥ २१०

अग्नेः सोमयमाभ्यां च कृत्वाप्यायनमादितः ।
हविर्दानेन विधिवत्पश्चात्सन्तर्पयेत् पितॄन् ॥ २११
अग्न्यभावे तु विप्रस्य पाणावेवोपपादयेत् ।
यो ह्यग्निः स द्विजो विप्रैर्मन्त्रदर्शिभिरुच्यते ॥ २१२
अक्रोधनान् सुप्रसादान् वदन्त्येतान् पुरातनान् ।
लोकस्याप्यायने युक्तान् श्राद्धदेवान् द्विजोत्तमान् ॥ २१३
अपसव्यमग्नौ कृत्वा सर्वमावृत्परिक्रमम् ।
अपसव्येन हस्तेन निर्वपेदुदकं भुवि ॥ २१४
त्रींस्तु तस्माद्धविःशेषात् पिण्डान् कृत्वा समाहितः ।
औदकेनैव विधिना निर्वपेद्दक्षिणामुखः ॥ २१५
न्युप्य पिण्डांस्ततस्तांस्तु प्रयतो विधिपूर्वकम् ।
तेषु दर्भेषु तं हस्तं निमृज्याल्लेपभागिनाम् ॥ २१६
आचम्योदक् परावृत्य त्रिरायम्य शनैरसून् ।
षड्ऋतूंश्च नमस्कुर्यात् पितॄनेव च मन्त्रवित् ॥ २१७
उदकं निनयेच्छेषं शनैः पिण्डान्तिके पुनः ।
अवजिघ्रेच्च तान् पिण्डान् यथान्युप्तान् समाहितः ॥ २१८
पिण्डेभ्यस्त्वल्पिकां मात्रां समादायानुपूर्वशः ।
तानेव विप्रानासीनान् विधिवत् पूर्वमाशयेत् ॥ २१९
ध्रियमाणे तु पितरि पूर्वेषामेव निर्वपेत् ।
विप्रवद्वापि तं श्राद्धे स्वकं पितरमाशयेत् ॥ २२०
पिता यस्य तु वृत्तः स्याज्जीवेद्वापि पितामहः ।
पितुः स नाम सङ्कीर्त्य कीर्तयेत् प्रपितामहम् ॥ २२१
पितामहो वा तच्छ्राद्धं भुञ्जीतेत्यब्रवीन्मनुः ।
कामं वा समनुज्ञातः स्वयमेव समाचरेत् ॥ २२२

तेषां दत्त्वा तु हस्तेषु सपवित्रं तिलोदकम् ।
तत्पिण्डाग्रं प्रयच्छेत स्वधैषामस्त्विति ब्रुवन् ॥ २२३
पाणिभ्यान्तूपसंगृह्य स्वयमन्नस्य वर्द्धितम् ।
विप्रान्तिके पितॄन् ध्यायञ्छनकैरुपनिक्षिपेत् ॥ २२४
उभयोर्हस्तयोर्मुक्तं यदन्नमुपनीयते ।
तद्विप्रलुम्पन्त्यसुराः सहसा दुष्टचेतसः ॥ २२५
गुणांश्च सूपशाकाद्यान् पयो दधि घृतं मधु ।
विन्यसेत् प्रयतः सम्यग्भूमावेव समाहितः ॥ २२६
भक्ष्यं भोज्यञ्च विविधं मूलानि च फलानि च ।
हृद्यानि चैव मांसानि पानानि सुरभीणि च ॥ २२७
उपनीय तु तत् सर्वं शनकैः सुसमाहितः ।
परिवेषयेत प्रयतो गुणान्सर्वान्प्रचोदयन् ॥ २२८
नास्रमापातयेज्जातु न कुप्येन्नानृतं वदेत् ।
न पादेन स्पृशेदन्नं नचैतदवधूनयेत् ॥ २२९
अस्रं गमयति प्रेतान् कोपोऽरीननृतं शुनः ।
पादस्पर्शस्तु रक्षांसि दुष्कृतीनवधूननम् ॥ २३०
यद्यद्रोचेत विप्रेभ्यस्तत्तद्दद्यादमत्सरः ।
ब्रह्मोद्याश्चकथा कुर्य्यात्पितॄणामेतदीप्सितम् ॥ २३१
स्वाध्यायं श्रावयेत् पित्र्ये धर्म्मशास्त्राणि चैव हि ।
आख्यानानीतिहासांश्च पुराणानि खिलानि च ॥ २३२
हर्षयेद्ब्राह्मणांस्तुष्टो भोजयेच्च शनैः शनैः ।
अन्नाद्येनासकृच्चैतान् गुणैश्च परिचोदयेत् ॥ २३३
व्रतस्थमपि दौहित्रं श्राद्धे यत्नेन भोजयेत् ।
कुतपंचासने दद्यात् तिलैश्च विकिरेन्महीम् ॥ २३४

त्रीणि श्राद्धे पवित्राणि दौहित्रः कुतपस्तिलाः ।
त्रीणि चात्र प्रशंसन्ति शौचमक्रोधमत्वराम् ॥ २३५
अत्युष्णं सर्व्वमन्नं स्याद्भुञ्जीरंस्ते च वाग्यताः ।
न च द्विजातयो ब्रूयुर्दात्रा पृष्टा हविर्गुणान् ॥ २३६
यावदुष्णं भवत्यन्नं यावदश्नन्ति वाग्यताः ।
पितरस्तावदश्नन्ति यावन्नोक्ता हविर्गुणाः ॥ २३७
यद्वेष्टितशिरा भुङ्क्ते यद्भुङ्क्ते दक्षिणामुखः ।
सोपानत्कश्च यद्भुङ्क्ते तद्वै रक्षांसि भुञ्जते ॥ २३८
चाण्डालश्च वराहश्च कुक्कुटः श्वा तथैव च ।
रजस्वला च षण्ढश्च नेक्षेरन्नश्नतो द्विजान् ॥ २३९
होमे प्रदाने भोज्ये च यदेभिरभिवीक्ष्यते ।
दैवे कर्म्मणि पित्र्ये वा तद्गच्छत्ययथातथम् ॥ २४०
घ्राणेन शूकरो हन्ति पक्षवातेन कुक्कुटः ।
श्वा तु दृष्टिनिपातेन स्पर्शेनावरवर्णजः ॥ २४१
खञ्जो वा यदि वा काणो दातुः प्रेष्योऽपि वा भवेत् ।
हीनातिरिक्तगात्रो वा तमप्यपनयेत् ततः ॥ २४२
ब्राह्मणं भिक्षुकं वापि भोजनार्थमुपस्थितम् ।
ब्राह्मणैरभ्यनुज्ञातः शक्तितः प्रतिपूजयेत् ॥ २४३
सार्व्ववर्णिकमन्नाद्यं सन्नीयाप्लाव्य वारिणा ।
समुत्सृजेद्भुक्तवतामग्रतो विकिरन् भुवि ॥ २४४
असंस्कृतप्रमीतानां त्यागिनां कुलयोषिताम् ।
उच्छिष्टं भागधेयं स्याद्दर्भेषु विकिरश्च यः ॥ २४५
उच्छेषणं भूमिगतमजिह्मस्याशठस्य च ।
दासवर्गस्य तत् पित्र्ये भागधेयं प्रचक्षते ॥ २४६

आमपिण्डक्रियाकर्म्मं द्विजातेः संस्थितस्य तु।
न गन्धः सर्वथा यस्तु स विप्रो भवेन्नरः॥ २४७
मृदपिण्डक्रियायान्तु कृतायाम धर्मतः।
अनयैवावृता कार्य्यं पिण्डनिर्वपणं सुतैः॥ २४८
श्राद्धं भुक्त्वा य उच्छिष्टं वृषलाय प्रयच्छति।
स मूढ़ो नरकं याति कालसूत्रमवाक्शिराः॥ २४९
श्राद्धभुग् वृषलीतल्पं तदहर्योऽधिगच्छति।
तस्याः पुरीषे तन्मासं पितरस्तस्य शेरते॥ २५०
पृष्ट्वा स्वदितमित्येवं तृप्तानाचामयेत् ततः।
आचान्तांश्चानुजानीयादभि भो रम्यतामिति॥ २५१
स्वधास्त्वित्येव तं ब्रूयुर्ब्राह्मणास्तदनन्तरम्।
स्वधाकारः परा ह्याशीः सर्वेषु पितृकर्मसु॥ २५२
ततो भुक्तवतां तेषामन्नशेषं निवेदयेत्।
यथा ब्रूयुस्तथा कुर्य्यादनुज्ञातस्ततो द्विजैः॥ २५३
पित्र्ये स्वदितमित्येवं वाच्यं गोष्ठे तु सुश्रुतम्।
सम्पन्नमित्यभ्युदयेदैवे रुचितमित्यपि॥ २५४
अपराह्णस्तथा दर्भा वास्तुसम्पादनं तिलाः।
सृष्टिर्मृष्टिर्द्विजाश्चाग्र्याः श्राद्धकर्मसु सम्पदः॥ २५५
दर्भाः पवित्रं पूर्वाह्णे हविष्याणि च सर्वशः।
पवित्रं यच्च पूर्वोक्तं विज्ञेया हव्यसम्पदः॥ २५६
मुन्यन्नानि पयः सोमो मांसं यच्चानुपस्कृतम्।
अक्षारलवणांचैव प्रकृत्या हविरुच्यते॥ २५७
विसृज्य ब्राह्मणांस्तांस्तु नियतो वाग्यतः शुचिः।
दक्षिणां दिशमाकाङ्क्षन्याचेतेमान्वरान्पितॄन्॥ २५८

दातारो नोऽभिवर्धन्तां वेदाः सन्ततिरेव च ।
श्रद्धा च नो माव्यगमद्बहुदेयंच नोऽस्त्विति ॥ २५९
एवं निर्वपणं कृत्वा पिण्डांस्तांस्तदनन्तरम् ।
गां विप्रमजमग्निं वा प्राशयेदप्सु वा क्षिपेत् ॥ २६०
पिण्डनिर्वपणं केचित् पुरस्तादेव कूर्वते ।
वयोभिः खादयन्त्यन्ये प्रक्षिपन्त्यनलेऽप्सु वा ॥ २६१
पतिव्रता धर्म्मपत्नी पितृपूजनतत्परा ।
मध्यमन्तु ततः पिण्डमद्यात् सम्यक् सुतार्थिनी ॥ २६२
आयुष्मन्तं सुतं सूते यशोमेधासमन्वितम् ।
धनवन्तं प्रजावन्तं सात्त्विकं धार्म्मिकं तथा ॥ २६३
प्रक्षाल्य हस्तावाचम्य ज्ञातिप्रायं प्रकल्पयेत् ।
ज्ञातिभ्यः सत्कृतं दत्त्वा बान्धवानपि भोजयेत् ॥ २६४
उच्छेषणन्तु तत् तिष्ठेद्यावद्विप्रा विसर्ज्जिताः ।
ततो गृहबलिं कुर्य्यादिति धर्म्मो व्यवस्थितः ॥ २६५
हविर्यच्चिररात्राय यच्चानन्त्याय कल्पते ।
पितृभ्यो विधिवद्दत्तं तत् प्रवक्ष्याम्यशेषतः ॥ २६६
तिलैर्व्रीहियवैर्माषैरद्भिर्मूलफलेन वा ।
दत्तेन मासं प्रीयन्ते विधिवत् पितरो नृणाम् ॥ २६७
द्वौ मासौ मत्स्यमांसेन त्रीन् मासान् हारिणेन तु ।
औरभ्रेणाथ चतुरः शाकुनेनाथ पंच वै ॥ २६८
षण्मासांश्छागमांसेन पार्षतेन च सप्त वै ।
अष्टावैणस्य मांसेन रौरवेण नवैव तु ॥ २६९
दश मासांस्तु तृप्यन्ति वराहमहिषामिषैः ।
शशकूर्म्मयोस्तु मांसेन मासानेकादशैव तु ॥ २७०

संवत्सरन्तु गव्येन पयसा पायसेन च।
वार्ध्रीणसस्य मांसेन तृप्तिर्द्वादशवार्षिकी॥ २७१
कालशाकं महाशल्काः खड्गलोहामिषं मधु।
आनन्त्यायैव कल्पन्ते मुन्यन्नानि च सर्वशः॥ २७२
यत्किंचिन्मधुना मिश्रं प्रदद्यात् तु त्रयोदशीम्।
तदप्यक्षयमेव स्याद्वर्षासु च मघासु च॥ २७३
अपि नः स कुले जायाद्यो नो दद्यात् त्रयोदशीम्।
पायसं मधुसर्पिर्भ्यां प्राक्छाये कुञ्जरस्य च॥ २७४
यद्यद्ददाति विधिवत् सम्यक्श्रद्धासमन्वितः।
तत् तत् पितॄणां भवति परत्रानन्तमक्षयम्॥ २७५
कृष्णपक्षे दशम्यादौ वर्जयित्वा चतुर्दशीम्।
श्राद्धे प्रशस्तास्तिथयो यथैता न तथेतराः॥ २७६
युक्षु कुर्वन् दिनर्क्षेषु सर्वान् कामान् समश्नुते।
अयुक्षु तु पितॄन् सर्वान् प्रजांप्राप्नोति पुष्कलाम्॥ २७७
यथा चैवापरः पक्षः पूर्वपक्षाद्विशिष्यते।
तथा श्राद्धस्य पूर्वाह्णादपराह्णो विशिष्यते॥ २७८
प्राचीनावीतिना सम्यगपसव्यमतन्द्रिणा।
पित्र्यमा निधनात् कार्य्यं विधिवद्दर्भपाणिना॥ २७९
रात्रौ श्राद्धं न कुर्वीत राक्षसी कीर्त्तिता हि सा।
सन्ध्ययोरुभयोश्चैव सूर्य्ये चैवाचिरोदिते॥ २८०
अनेन विधिना श्राद्धं त्रिरब्दस्येह निर्वपेत्।
हेमन्त ग्रीष्म वर्षासु पंचयज्ञिकमन्वहम्॥ २८१
न पैतृयज्ञियो होमो लौकिकेऽग्नौ विधीयते।
न दर्शेन विना श्राद्धमाहिताग्नेर्द्विजन्मनः॥ २८२

यदेव तर्पयत्यद्भिः पितॄन् स्नात्वा द्विजोत्तमः ।
तेनैव कृत्स्नमाप्नोति पितृयज्ञक्रियाफलम् ॥ २८३
वसून् वदन्ति वै पितॄन् रुद्रांश्चैव पितामहान् ।
प्रपितामहांस्त्वादित्यान् श्रुतिरेषा सनातनी ॥ २८४
विघसाशी भवेन्नित्यं नित्यं वामृतभोजनः ।
विघसो भुक्तशेषन्तु यज्ञशेषं तथामृतम् ॥ २८५
एतद्वोऽभिहितं सर्वं विधानं पाञ्चयज्ञिकम् ।
द्विजातिमुख्यवृत्तीनां विधानं श्रूयतामिति ॥ २८६

इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां संहितायां
तृतीयोऽध्यायः ॥ ३

चतुर्थोऽध्यायः ।

चतुर्थमायुषो भागमुषित्वाद्यं गुरौ द्विजः ।
द्वितीयमायुषो भागं कृतदारो गृहे वसेत् ॥ १
अद्रोहेणैव भूतानामल्पद्रोहेण वा पुनः ।
या वृत्तिस्तां समास्थाय विप्रो जीवेदनापदि ॥ २
यात्रामात्रप्रसिद्ध्यर्थं स्वैः कर्मभिरगर्हितैः ।
अक्लेशेन शरीरस्य कुर्वीत धनसंचयम् ॥ ३
ऋतामृताभ्यां जीवेत्तु मृतेन प्रमृतेन वा ।
सत्यानृताभ्यथा वापि न श्ववृत्त्या कदाचन ॥ ४
ऋतमुञ्छशिलं ज्ञेयममृतं स्यादयाचितम् ।
मृतन्तु याचितं भैक्षं प्रमृतं कर्षणं स्मृतम् ॥ ५

सत्यानृतन्तु वाणिज्यं तेन चैवापि जीव्यते।
सेवा श्ववृत्तिराख्याता तस्मात् तां परिवर्जयेत्॥ ६
कुसूलधान्यको वा स्यात् कुम्भीधान्यक एव वा।
त्र्यहैहिको वापि भवेदश्वस्तनिक एव वा॥ ७
चतुर्णामपि चैतेषां द्विजानां गृहमेधिनाम्।
ज्यायान् परःपरो ज्ञेयो धर्म्मतो लोकजित्तमः॥ ८
षट्कर्म्मैको भवत्येषां त्रिभिरन्यः प्रवर्त्तते।
द्वाभ्यामेकश्चतुर्थस्तु ब्रह्मसत्रेण जीवति॥ ९
वर्त्तयंश्च शिलोञ्छाभ्यामग्निहोत्रपरायणः।
इष्टीः पार्वायनान्तीयाः केवला निर्वपेत् सदा॥ १०
न लोकवृत्तं वर्त्तेत वृत्तिहेतोः कथञ्चन।
अजिह्मामशठां शुद्धां जीवेद्ब्राह्मणजीविकाम्॥ ११
सन्तोषं परमास्थाय सुखार्थी संयतो भवेत्।
सन्तोषमूलं हि सुखं दुःखमूलं विपर्य्ययः॥ १२
अतोऽन्यतमया वृत्त्या जीवंस्तु स्नातको द्विजः।
स्वर्ग्यायुष्ययशस्यानि व्रतानीमानि धारयेत्॥ १३
वेदोदितं स्वकं कर्म्म नित्यं कुर्य्यादतन्द्रितः।
तद्धि कुर्वन् यथाशक्ति प्राप्नोति परमां गतिम्॥ १४
नेहेतार्थान् प्रसङ्गेन न विरुद्धेन कर्म्मणा।
न विद्यमानेष्वर्थेषु नार्त्त्यामपि यतस्ततः॥ १५
इन्द्रियार्थेषु सर्वेषु न प्रसज्येत कामतः।
अतिप्रसक्तिञ्चैतेषां मनसा सन्निवर्त्तयेत्॥ १६
सर्वान् परित्यजेदर्थान् स्वाध्यायस्य विरोधिनः।
यथा तथाध्यापयंस्तु सा ह्यस्य कृतकृत्यता॥ १७

वयसः कर्मणोऽर्थस्य श्रुतस्याभिजनस्य च ।
वेशवाग् बुद्धिसारुप्यमाचरन् विचरेदिह ॥ १८

बुद्धिवृद्धिकराण्याशु धन्यानि च हितानि च ।
नित्यं शास्त्राण्यवेक्षेत निगमांश्चैव वैदिकान् ॥ १९

यथा यथा हि पुरुषः शास्त्रं समधिगच्छति ।
तथा तथा विजानाति विज्ञानं चास्य रोचते ॥ २०

ऋषियज्ञं देवयज्ञं भूतयज्ञं च सर्वदा ।
नृयज्ञं पितृयज्ञं च यथाशक्ति न हापयेत् ॥ २१

एतानेके महायज्ञान् यज्ञशास्त्रविदो जनाः ।
अनीहमानाः सततमिन्द्रियेष्वेव जुह्वति ॥ २२

वाच्येके जुह्वति प्राणं प्राणे वाचञ्च सर्वदा ।
वाचि प्राणे च पश्यन्तो यज्ञनिर्वृत्तिमक्षयाम् ॥ २३

ज्ञानेनैवापरे विप्रा यजन्त्येतैर्मखैः सदा ।
ज्ञानमूलां क्रियामेषां पश्यन्तो ज्ञानचक्षुषा ॥ २४

अग्निहोत्रञ्च जुहुयादाद्यन्ते द्युनिशोः सदा ।
दर्शेन चार्द्धमासान्ते पौर्णमासेन चैव हि ॥ २५

शस्यान्ते नवशस्येष्ट्या तथर्त्वन्ते द्विजोऽध्वरैः ।
पशुना त्वयनस्यादौ समान्ते सौमिकैर्मखैः ॥ २६

नानिष्ट्वा नवशस्येष्ट्या पशुना चाग्निमान् द्विजः ।
नवान्नमद्यान्मांसं वा दीर्घमायुर्जिजीविषुः ॥ २७

नवेनानर्चिता ह्यस्य पशुहव्येन चाग्नयः ।
प्राणानेवात्तुमिच्छन्ति नवान्नामिषगर्धिनः ॥ २८

आसनाशनशय्याभिरद्भिर्मूलफलेन वा ।
नास्य कश्चिद्वसेद्गेहे शक्तितोऽनर्चितोऽतिथिः ॥ २९

पाषण्डिनो विकर्मस्थान् वैडालव्रतिकान् शठान् ।
हैतुकान् बकवृत्तींश्च वाङ्मात्रेणापि नार्चयेत् ॥ ३०
वेदविद्याव्रतस्नातान् श्रोत्रियान् गृहमेधिनः ।
पूजयेद्धव्यकव्येन विपरीतांश्च वर्जयेत् ॥ ३१
शक्तितोऽपचमानेभ्यो दातव्यं गृहमेधिना ।
संविभागश्च भूतेभ्यः कर्त्तव्योऽनुपरोधतः ॥ ३२
राजतो धनमन्विच्छेत् संसीदन् स्नातकः क्षुधा ।
याज्यान्तेवासिनोर्वापि न त्वन्यत इति स्थितिः ॥ ३३
न सीदेत् स्नातको विप्रः क्षुधा शक्तः कथंचन ।
न जीर्णमलवद्वासा भवेच्च विभवे सति ॥ ३४
क्लृप्तकेशनखश्मश्रुर्दान्तः शुक्लाम्बरः शुचिः ।
स्वाध्याये चैव युक्तः स्यान्नित्यमात्महितेषु च ॥ ३५
वैणवीं धारयेद्यष्टिं सोदकं च कमण्डलुम् ।
यज्ञोपवीतं वेदं च शुभे रौक्मे च कुण्डले ॥ ३६
नेक्षेतोद्यन्तमादित्यं नास्तं यान्तं कदाचन ।
नोपसृष्टं न वारिस्थं न मध्यं नभसो गतम् ॥ ३७
न लङ्घयेद्वत्सतन्त्रीं न प्रधावेच्च वर्षति ।
न चोदके निरीक्षेत स्वं रूपमिति धारणा ॥ ३८
मृदं गां दैवतं विप्रं घृतं मधु चतुष्पथम् ।
प्रदक्षिणानि कुर्वीत प्रज्ञातांश्च वनस्पतीन् ॥ ३९
नोपगच्छेत् प्रमत्तोऽपि स्त्रियमार्त्तवदर्शने ।
समानशयने चैव न शयीत तया सह ॥ ४०
रजसाभिप्लुतां नारीं नरस्य ह्युपगच्छतः ।
प्रज्ञा तेजो बलं चक्षुरायुश्चैव प्रहीयते ॥ ४१

तां विवर्जयतस्तस्य रजसा समभिप्लुताम् ।
प्रज्ञातेजोबलंचक्षुरायुश्चैव प्रवर्द्धते ॥ ४२
नाश्नीयाद्भार्य्यया सार्द्धं नैनामीक्षेत चाश्नतीम् ।
क्षुवतीं जृम्भमाणां वा नचासीनां यथासुखम् ॥ ४३
नाञ्जयन्तीं स्वके नेत्रे नचाभ्यक्तामनावृताम् ।
न पश्येत् प्रसवन्तींच तेजस्कामो द्विजोत्तमः ॥ ४४
नान्नमद्यादेकवासा न नग्नः स्नानमाचरेत् ।
न मूत्रं पथि कुर्वीत न भस्मनि न गोव्रजे ॥ ४५
न फालकृष्टे न जले न चित्यां नच पर्वते ।
न जीर्णदेवायतने न वल्मीके कदाचन ॥ ४६
न ससत्त्वेषु गर्त्तेषु न गच्छन्नापि च स्थितः ।
न नदीतीरमासाद्य न च पर्वतमस्तके ॥ ४७
वाय्वग्निविप्रमादित्यमपः पश्यंस्तथैव गाः ।
न कदाचन कुर्वीत विण्मूत्रस्य विसर्जनम् ॥ ४८
तिरस्कृत्योच्चरेत् काष्ठलोष्टपत्रतृणादिना ।
नियम्य प्रयतो वाचं संवीताङ्गोऽवगुण्ठितः ॥ ४९
मूत्रोच्चारसमुत्सर्गं दिवा कुर्य्यादुदङ्मुखः ।
दक्षिणाभिमुखो रात्रौ सन्ध्ययोश्च यथा दिवा ॥ ५०
छायायामन्धकारे वा रात्रावहनि वा द्विजः ।
यथासुखमुखः कुर्य्यात् प्राणबाधभयेषु च ॥ ५१
प्रत्यग्निं प्रतिसूर्य्यञ्च प्रतिसोमोदकद्विजान् ।
प्रतिगां प्रतिवातंच प्रज्ञा नश्यति मेहतः ॥ ५२
नाग्निं मुखेनोपधमेन्नग्नां नेक्षेत च स्त्रियम् ।
नामेध्यं प्रक्षिपेदग्नौ न च पादौ प्रतापयेत् ॥ ५३

अधस्तान्नोपदध्याच्च न चैनमभिलङ्घयेत् ।
न चैनं पादतः कुर्य्यान्न प्राणाबाधमाचरेत् ॥ ५४
नाश्नीयात् सन्धिवेलायां न गच्छेन्नापि संविशेत् ।
न चैव प्रलिखेद्भूमिं नात्मनोपहरेत् स्रजम् ॥ ५५
नाप्सु मूत्रं पुरीषं वा ष्ठीवनं वा समुत्सृजेत् ।
अमेध्यलिप्तमन्यद्वा लोहितं वा विषाणि वा ॥ ५६
नैकः स्वप्यात् शून्यगेहे शयानं न प्रबोधयेत् ।
नोदक्ययाभिभाषेत यज्ञं गच्छेन्न चावृतः ॥ ५७
अग्न्यागारे गवां गोष्ठे ब्राह्मणानाञ्च सन्निधौ ।
स्वाध्याये भोजने चैव दक्षिणं पाणिमुद्धरेत् ॥ ५८
न वारयेद्गां धयन्तीं न चाचक्षीत कस्यचित् ।
न दिवीन्द्रायुधं दृष्ट्वा कस्यचिद्दर्शयेद्बुधः ॥ ५९
नाधार्म्मिके वसेद्ग्रामे न व्याधिबहुले भृशम् ।
नैकः प्रपद्येताध्वानं न चिरं पर्व्वते वसेत् ॥ ६०
न शूद्रराज्ये निवसेन्नाधार्म्मिकजनावृते ।
न पाषण्डिगणाक्रान्ते नोपसृष्टेऽन्त्यजैर्नृभिः ॥ ६१
न भुञ्जीतोद्धृतस्नेहं नातिसौहित्यमाचरेत् ।
नातिप्रगे नातिसायं न सायम्प्रातराशितः ॥ ६२
न कुर्व्वीत वृथा चेष्टां न वार्य्यञ्जलिना पिबेत् ।
नोत्सङ्गे भक्षयेद्भक्ष्यान्न जातु स्यात् कुतूहली ॥ ६३
न नृत्येदथ वा गायेन्न वादित्राणि वादयेत् ।
नास्फोटयेन्न च क्ष्वेडेन्न च रक्तो विरावयेत् ॥ ६४
न पादौ धावयेत् कांस्ये कदाचिदपि भाजने ।
न भिन्नभाण्डे भुञ्जीत न भावप्रतिदूषिते ॥ ६५

उपानहौ च वासश्च धृतमन्यैर्न धारयेत्।
उपवीतमलङ्कारं स्रजं करकमेव च॥ ६६
नाविनीतैर्भजेद्धुर्यैर्न च क्षुद्व्याधिपीड़ितैः।
न भिन्नशृङ्गाक्षिखुरैर्न वालधिविरूपितैः॥ ६७
विनीतैस्तु व्रजेन्नित्यमाशुगैर्लक्षणान्वितैः।
वर्णरूपोपसम्पन्नैः प्रतोदेनातुदन्भृशम्॥ ६८
बालातपः प्रेतधूमो वर्ज्यं भिन्नं तथासनम्।
न छिन्द्यान्नखलोमानि दन्तैर्नोत्पाटयेन्नखान्॥ ६९
न मृल्लोष्टं च मृद्नीयान्न छिन्द्यात् करजैस्तृणम्।
न कर्म निष्फलं कुर्य्यान्नायत्यामसुखोदयम्॥ ७०
लोष्टमर्दी तृणच्छेदी नखखादी च यो नरः।
स विनाशं व्रजत्याशु सूचकोऽशुचिरेव च॥ ७१
न विगर्ह्य कथां कुर्य्याद्बहिर्माल्यं न धारयेत्।
गवांच यानं पृष्ठेन सर्वथैव विगर्हितम्॥ ७२
अद्वारेण च नातीयाद्ग्रामं वा वेश्म वावृतम्।
रात्रौ च वृक्षमूलानि दूरतः परिवर्जयेत्॥ ७३
नाक्षैः क्रीड़ेत् कदाचित्तु स्वयं नोपानहौ हरेत्।
शयनस्थो न भुञ्जीत न पाणिस्थं न चासने॥ ७४
सर्वंच तिलसम्बद्धं नाद्यादस्तमिते रवौ।
न च नग्नः शयीतेह नाचोच्छिष्टः क्वचिद्व्रजेत्॥ ७५
आर्द्रपादस्तु भुञ्जीत नार्द्रपादस्तु संविशेत्।
आर्द्रपादस्तु भुञ्जानो दीर्घमायुरवाप्नुयात्॥ ७६
अचक्षुर्विषयं दुर्गं न प्रपद्येत कर्हिचित्।
न विण्मूत्रमुदीक्षेत न बाहुभ्यां नदीं तरेत्॥ ६७

अधितिष्ठेन्न केशांस्तु न भस्मास्थिकपालिकाः ।
न कार्पासास्थि न तुषान् दीर्घमायुर्जिजीविषुः ॥ ७८
न संवसेच्च पतितैर्न चाण्डालैर्न पुल्कसैः ।
न मूर्खैर्नावलिप्तैश्च नान्त्यैर्नान्त्यावसायिभिः ॥ ७९ ॥
न शूद्राय मतिं दद्यान्नोच्छिष्टं न हविष्कृतम् ।
न चास्योपदिशेद्धर्मं न चास्य व्रतमादिशेत् ॥ ८० ॥
यो ह्यस्य धर्ममाचष्टे यश्चैवादिशति व्रतम् ।
सोऽसंवृतं नाम तमः सह तेनैव मज्जति ॥ ८१ ॥
न संहताभ्यां पाणिभ्यां कण्डूयेदात्मनः शिरः ।
न स्पृशेच्चैतदुच्छिष्टो न च स्नायाद्विना ततः ॥ ८२ ॥
केशग्रहान् प्रहारांश्च शिरस्येतान् विवर्जयेत् ।
शिरःस्नातश्च तैलेन नाङ्गं किञ्चिदपि स्पृशेत् ॥ ८३
न राज्ञः प्रतिगृह्णीयादराजन्यप्रसूतितः ।
सूनाचक्रध्वजवतां वेशेनैव च जीवताम् ॥ ८४
दशसूनासमं चक्रं दशचक्रसमो ध्वजः ।
दशध्वजसमो वेशो दशवेशसमो नृपः ॥ ८५
दशसूनासहस्राणि यो वाहयति सौनिकः ।
तेन तुल्यः स्मृतो राजा घोरस्तस्य प्रतिग्रहः ॥ ८६
यो राज्ञः प्रतिगृह्णाति लुब्धस्योच्छास्त्रवर्त्तिनः ।
स पर्यायेण यातीमान्नरकानेकविंशतिं ॥ ८७
तामिस्रमन्धतामिस्रं महारौरवरौरवौ ।
नरकं कालसूत्रञ्च महानरकमेव च ॥ ८८
सञ्जीवनं महावीचिं तपनं सम्प्रतापनम् ।
संघातञ्च सकाकोलं कुड्मलं पूतिमृत्तिकं ॥ ८९

लोहशङ्कुमृजीषंच पन्थानं शाल्मलीं नदीं।
असिपत्रवनंचैव लोहदारकमेव च ॥ ९०
एतद्विदन्तो विद्वांसो ब्राह्मणा ब्रह्मवादिनः।
न राज्ञः प्रतिगृह्णन्ति प्रेत्य श्रेयोऽभिकाङ्क्षिणः ॥ ९१
ब्राह्मे मुहूर्त्ते बुध्येत धर्मार्थौ चानुचिन्तयेत्।
कायक्लेशांश्च तन्मूलान् वेदतत्त्वार्थमेव च ॥ ९२
उत्थायावश्यकं कृत्वा कृतशौचः समाहितः।
पूर्वां सन्ध्यां जपंस्तिष्ठेत् स्वकाले चापरां चिरं ॥ ९३
ऋषयो दीर्घसन्ध्यत्वाद्दीर्घमायुरवाप्नुयुः।
प्रज्ञां यशश्च कीर्त्तिंच ब्रह्मवर्चसमेव च ॥ ९४
श्रावण्यां प्रौष्ठपद्यां वाप्युपाकृत्य यथाविधि।
युक्तश्छन्दांस्यधीयीत मासान् विप्रोऽर्द्धपंचमान् ॥ ९५
पुष्ये तु छन्दसां कुर्य्याद्बहिरुत्सर्जनं द्विजः।
माघशुक्लस्य वा प्राप्ते पूर्वाह्णे प्रथमेऽहनि ॥ ९६
यथाशास्त्रन्तु कृत्वैवमुत्सर्गं छन्दसां बहिः।
विरमेत् पक्षिणीं रात्रिं तदेवैकमहर्निशं ॥ ९७
अत ऊर्द्ध्वन्तु छन्दांसि शुक्लेषु नियतः पठेत्।
वेदाङ्गानि च सर्वाणि कृष्णपक्षेषु सम्पठेत् ॥ ९८
नाविस्पष्टमधीयीत न शूद्रजनसन्निधौ।
न निशान्ते परिश्रान्तो ब्रह्माधीत्य पुनः स्वपेत् ॥ ९९
यथोदितेन विधिना नित्यं छन्दस्कृतं पठेत्।
ब्रह्म छन्दस्कृतंचैव द्विजो युक्तो ह्यनापदि ॥ १००
इमान्नित्यमनध्यायानधीयानो विवर्जयेत्।
अध्यापनंच कुर्वाणः शिष्याणां विधिपूर्वकं ॥ १०१

कर्णश्रवेऽनिले रात्रौ दिवा पांशुसमूहने ।
एतौ वर्षास्वनध्यायावध्यायज्ञाः प्रचक्षते ॥ १०२
विद्युत्स्तनितवर्षेषु महोल्कानाञ्च संप्लवे ।
आकालिकमनध्यायमेतेषु मनुरब्रवीत् ॥ १०३
एतांस्त्वभ्युदितान् विद्यात् यदा प्रादुष्कृताग्निषु ।
तदा विद्यादनध्यायमनृतौ चाभ्रदर्शने ॥ १०४
निर्घाते भूमिचलने ज्योतिषाञ्चोपसर्जने ।
एतानाकालिकान् विद्यादनध्यायानृतावपि ॥ १०५
प्रादुष्कृतेष्वग्निषु तु विद्युत्स्तनितनिस्वने ।
सज्योतिः स्यादनध्यायः शेषे रात्रौ यथा दिवा ॥ १०६
नित्यानध्याय एव स्याद्ग्रामेषु नगरेषु च ।
धर्मनैपुण्यकामानां पूतिगन्धे च सर्वदा ॥ १०७
अन्तर्गतशवे ग्रामे वृषलस्य च सन्निधौ ।
अनध्यायो रुद्यमाने समवाये जनस्य च ॥ १०८
उदके मध्यरात्रे च विण्मूत्रस्य विसर्जने ।
उच्छिष्टः श्राद्धभुक् चैव मनसापि न चिन्तयेत् ॥ १०९
प्रतिगृह्य द्विजो विद्वानेकोद्दिष्टस्य केतनं ।
त्र्यहं न कीर्त्तयेद्ब्रह्म राज्ञो राहोश्च सूतके ॥ ११०
यावदेकानुद्दिष्टस्य गन्धो लेपश्च तिष्ठति ।
विप्रस्य विदुषो देहे तावद्ब्रह्म न कीर्त्तयेत् ॥ १११
शयानः प्रौढ़पादश्च कृत्वा चैवावसक्थिकां ।
नाधीयीतामिषं दग्ध्वा सूतकान्नाद्यमेव च ॥ ११२
नीहारे वाणशब्दे च सन्ध्ययोरेव चोभयोः ।
अमावास्याचतुर्दश्योः पौर्णमास्यष्टकासु च ॥ ११३

अमावास्या गुरुं हन्ति शिष्यं हन्ति चतुर्दशी ।
ब्रह्माष्टकापौर्णमास्यौ तस्मात्ताः परिवर्जयेत् ॥ ११४
पांशुवर्षे दिशां दाहे गोमायुविरुते तथा ।
श्व-खरोष्ट्रे च रुवति पङ्क्तौ च न पठेद्द्विजः ॥ ११५
नाधीयीत श्मशानान्ते ग्रामान्ते गोव्रजेऽपि वा ।
वसित्वा मैथुनं वासः श्राद्धिकं प्रतिगृह्य च ॥ ११६
प्राणि वा यदि वा प्राणि यत्किञ्चिच्छ्राद्धिकं भवेत् ।
तदालभ्याप्यनध्यायः पाण्यास्यो हि द्विजः स्मृतः ॥ ११७
चौरैरुपप्लुते ग्रामे संभ्रमे चाग्निकारिते ।
आकालिकमनध्यायं विद्यात् सर्वाद्भुतेषु च ॥ ११८
उपाकर्मणि चोत्सर्गे त्रिरात्रं क्षेपणं स्मृतं ।
अष्टकासु त्वहोरात्रमृत्वन्तासु च रात्रिषु ॥ ११९
नाधीयीताश्वमारूढो न वृक्षं न च हस्तिनम् ।
न नावं न खरं नोष्ट्रं नेरिणस्थो न यानगः ॥ १२०
न विवादे न कलहे न सेनायां न सङ्गरे ।
न भुक्तमात्रे नाजीर्णे न वमित्वा न शुक्तके ॥ १२१
अतिथिञ्चाननुज्ञाप्य मारुते वाति वा भृशम् ।
रुधिरे च स्रुते गात्रात् शस्त्रेण च परिक्षते ॥ १२२
सामध्वनावृग्यजुषी नाधीयीत कदाचन ।
वेदस्याधीत्य वाप्यन्तमारण्यकमधीत्य च ॥ १२३
ऋग्वेदो देवदैवत्यो यजुर्वेदस्तु मानुषः ।
सामवेदः स्मृतः पित्र्यस्तस्मात्तस्याशुचिर्ध्वनिः ॥ १२४
एतद्विद्वन्तो विद्वांसस्त्रयीनिष्कर्षमन्वहम् ।
क्रमशः पूर्वमभ्यस्य पश्चाद्वेदमधीयते ॥ १२५

षण्मण्डूकमार्जारश्वसर्पनकुलाखुभिः।
अन्तरागमने विद्यादनध्यायमहर्निशम् ॥ १२६
द्वावेव वर्जयेन्नित्यमनध्यायौ प्रयत्नतः।
स्वाध्यायभूमिं चाशुद्धामात्मानं चाशुचिं द्विजः ॥ १२७
अमावस्यामष्टमीं च पौर्णमासीं चतुर्दशीम्।
ब्रह्मचारी भवेन्नित्यमप्यृतौ स्नातको द्विजः ॥ १२८
न स्नानमाचरेद्भुक्त्वा नातुरो न महानिशि।
न वासोभिः सहाजस्रं नाविज्ञाते जलाशये ॥ १२९
देवतानां गुरो राज्ञः स्नातकाचार्ययोस्तथा।
नाक्रामेत् कामतश्छायां बभ्रुणो दीक्षितस्य च ॥ १३०
मध्यन्दिनेऽर्द्धरात्रे च श्राद्धं भुक्त्वा च सामिषम्।
सन्ध्ययोरुभयोश्चैव न सेवेत चतुष्पथम् ॥ १३१
उद्वर्त्तनमपस्नानं विण्मूत्रे रक्तमेव च।
श्लेष्मनिष्ठ्यूतवान्तानि नाधितिष्ठेत्तु कामतः ॥ १३२
वैरिणं नोपसेवेत सहायंचैव वैरिणः।
अधार्म्मिकं तस्करंच परस्यैव च योषितम् ॥ १३३
न हीदृशमनायुष्यं लोके किञ्चन विद्यते।
यादृशं पुरुषस्येह परदारोपसेवनम् ॥ १३४
क्षत्रियंचैव सर्पंच ब्राह्मणंच बहुश्रुतम्।
नावमन्येत वै भूष्णुः कृशानपि कदाचन ॥ १३५
एतत्त्रयं हि पुरुषं निर्द्दहेदवमानितम्।
तस्मादेतत्त्रयं नित्यं नावमन्येत बुद्धिमान् ॥ १३६
नात्मानमवमन्येत पूर्वाभिरसमृद्धिभिः।
आमृत्योः श्रियमन्विच्छेन्नैनां मन्येत दुर्ल्लभाम् ॥ १३७

सत्यं ब्रूयात् प्रियं ब्रूयान्नब्रूयात् सत्यमप्रियम् ।
प्रियंच नानृतं ब्रूयादेष धर्मः सनातनः ॥ १३८
भद्रं भद्रमिति ब्रूयाद्भद्रमित्येव वा वदेत् ।
शुष्कवैरं विवादंच न कुर्य्यात् केनचित् सह ॥ १३९
नातिकल्यं नातिसायं नातिमध्यन्दिने स्थिते ।
नाज्ञातेन समं गच्छेन्नैको न वृषलैः सह ॥ १४०
हीनाङ्गानतिरिक्ताङ्गान् विद्याहीनान् वयोऽधिकान् ।
रूपद्रव्यविहीनांश्च जातिहीनांश्च नाक्षिपेत् ॥ १४१
न स्पृशेत् पाणिनोच्छिष्टो विप्रो गोब्राह्मणानलान् ।
न चापि पश्येदशुचिः सुस्थो ज्योतिर्गणान् दिवि ॥ १४२
स्पृष्ट्वैतानशुचिर्नित्यमद्भिः प्राणानुपस्पृशेत् ।
गात्राणि चैव सर्व्वाणि नाभिं पाणितलेन तु ॥ १४३
अनातुरः स्वानि खानि न स्पृशेदनिमित्ततः ।
रोमाणि च रहस्यानि सर्व्वाण्येव विवर्जयेत् ॥ १४४
मङ्गलाचारयुक्तः स्यात् प्रयतात्मा जितेन्द्रियः ।
जपेच्च जुहुयाच्चैव नित्यमग्निमतन्द्रितः ॥ १४५
मङ्गलाचारयुक्तानां नित्यंच प्रयतात्मनाम् ।
जपतां जुह्वतांचैव विनिपातो न विद्यते ॥ १४६
वेदमेवाभ्यसेन्नित्यं यथाकालमतन्द्रितः ।
तं ह्यस्याहुः परं धर्ममुपधर्मोऽन्य उच्यते ॥ १४७
वेदाभ्यासेन सततं शौचेन तपसैव च ।
अद्रोहेण च भूतानां जातिं स्मरति पौर्व्विकीम् ॥ १४८
पौर्व्विकीं संस्मरन् जातिं ब्रह्मैवाभ्यस्यते पुनः ।
ब्रह्माभ्यासेन चाजस्रमनन्तं सुखमश्नुते ॥ १४९

सावित्रान् शान्तिहोमांश्च कुर्य्यात् पर्वसु नित्यशः।
पितॄंश्चैवाष्टकास्वर्च्चेन्नित्यमन्वष्टकासु च ॥ १५०
दूरादावसथान्मूत्रं दूरात् पादावसेचनम्।
उच्छिष्टान्ननिषेकंच दूरादेव समाचरेत् ॥ १५१
मैत्रं प्रसाधनं स्नानं दन्तधावनमञ्जनम्।
पूर्वाह्न एव कुर्वीत देवतानांच पूजनम् ॥ १५२
दैवतान्यभिगच्छेत्तु धार्म्मिकांश्च द्विजोत्तमान्।
ईश्वरंचैव रक्षार्थं गुरूनेव च पर्वसु ॥ १५३
अभिवादयेद्वृद्धांश्च दद्याच्चैवासनं स्वकम्।
कृताञ्जलिरुपासीत गच्छतः पृष्ठतोऽन्वियात् ॥ १५४
श्रुतिस्मृत्युदितं सम्यङ्निबद्धं स्वेषु कर्मसु।
धर्ममूलं निषेवेत सदाचारमतन्द्रितः ॥ १५५
आचाराल्लभते ह्यायुराचारादीप्सिताः प्रजाः।
आचाराद्धनमक्षय्यमाचारो हन्त्यलक्षणम् ॥ १५६
दुराचारो हि पुरुषो लोके भवति निन्दितः।
दुःखभागी च सततं व्याधितोऽल्पायुरेव च ॥ १५७
सर्वलक्षणहीनोऽपि यः सदाचारवान्नरः।
श्रद्दधानोऽनसूयश्च शतं वर्षाणि जीवति ॥ १५८
यद्यत् परवशं कर्म तत्तद्यत्नेन वर्जयेत्।
यद्यदात्मवशन्तु स्यात्तत्तत् सेवेत यत्नतः ॥ १५९
सर्वं परवशं दुःखं सर्वमात्मवशं सुखम्।
एतद्विद्यात् समासेन लक्षणं सुखदुःखयोः ॥ १६०
यत् कर्म कुर्वतोऽस्य स्यात् परितोषोऽन्तरात्मनः।
तत् प्रयत्नेन कुर्वीत विपरीतन्तु वर्जयेत् ॥ १६१

आचार्य्यञ्च प्रवक्तारं पितरं मातरं गुरुम् ।
न हिंस्याद्ब्राह्मणान् गांश्च सर्वांश्चैव तपस्विनः ॥ १६२
नास्तिक्यं वेदनिन्दाञ्च देवतानाञ्च कुत्सनम् ।
द्वेषं दम्भञ्च मानञ्च क्रोधं तैक्ष्ण्यञ्च वर्जयेत् ॥ १६३
परस्य दण्डं नोद्यच्छेत् क्रुद्धो नैव निपातयेत् ।
अन्यत्र पुत्राच्छिष्याद्वा शिष्ट्यर्थं ताड़येत्तु तौ ॥ १६४
ब्राह्मणायावगुर्य्यैव द्विजातिर्वधकाम्यया ।
शतं वर्षाणि तामिस्रे नरके परिवर्त्तते ॥ १६५
ताड़यित्वा तृणेनापि संरम्भान्मतिपूर्वकम् ।
एकविंशतिमाजातीः पापयोनिषु जायते ॥ १६६
अयुध्यमानस्योत्पाद्य ब्राह्मणस्याऽसृगङ्गतः ।
दुःखं सुमहदाप्नोति प्रेत्याप्राज्ञतया नरः ॥ १६७
शोणितं यावतः पांशून् संगृह्णाति महीतलात् ।
तावतोऽब्दानमुत्रान्यैः शोणितोत्पादकोऽद्यते ॥ १६८
न कदाचिद्द्विजे तस्माद्विद्वानवगुरेदपि ।
न ताड़येत्तृणेनापि न गात्रात् स्रावयेदसृक् ॥ १६९
अधार्मिको नरो योहि यस्य चाप्यनृतं धनम् ।
हिंसारतश्च यो नित्यं नेहासौ सुखमेधते ॥ १७०
न सीदन्नपि धर्म्मेण मनोऽधर्म्मे निवेशयेत् ।
अधार्म्मिकाणां पापानामाशु पश्यन् विपर्य्ययम् ॥ १७१
नाधर्म्मश्चरितो लोके सद्यः फलति गौरिव ।
शनैरावर्त्तमानस्तु कर्त्तुर्मूलानि कृन्तति ॥ १७२
यदि नात्मनि पुत्रेषु न चेत् पुत्रेषु नप्तृषु ।
न त्वेव तु कृतोऽधर्म्मः कर्त्तुर्भवति निष्फलः ॥ १७३

अधर्मेणैधते तावत्ततो भद्राणि पश्यति।
ततः सपत्नान् जयति समूलस्तु विनश्यति॥ १७४
सत्यधर्मार्य्यवृत्तेषु शौचे चैवा रमेत् सदा।
शिष्यांश्च शिष्याद्धर्मेण वाग्बाहूदरसंयतः॥ १७५
परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ।
धर्मंचाप्यसुखोदर्कं लोकविक्रुष्टमेव च॥ १७६
न पाणिपादचपलो न नेत्रचपलोऽनृजुः।
न स्याद्वाक्चपलश्चैव न परद्रोहकर्मधीः॥ १७७
येनास्य पितरो याता येन याताः पितामहाः।
तेन यायात् सतां मार्गं तेन गच्छन्नरिष्यते॥ १७८
ऋत्विक्पुरोहिताचार्य्यैर्मातुलातिथिसंश्रितैः।
बालवृद्धातुरैर्वैद्यैर्ज्ञातिसम्बन्धिबान्धवैः॥ १७९
मातापितृभ्यां यामीभिर्भ्रात्रा पुत्रेण भार्य्यया।
दुहित्रा दासवर्गेण विवादं न समाचरेत्॥ १८०
एतैर्विवादान् सन्त्यज्य सर्वपापैः प्रमुच्यते।
एभिर्जितैश्च जयति सर्वान् लोकानिमान् गृही॥ १८१
आचार्य्यो ब्रह्मलोकेशः प्राजापत्ये पिता प्रभुः।
अतिथिस्त्विन्द्रलोकेशो देवलोकस्य चर्त्विजः॥ १८२
यामयोऽप्सरसां लोके वैश्वदेवस्य बान्धवाः।
सम्बन्धिनो ह्यपां लोके पृथिव्यां मातृमातुलौ॥ १८३
आकाशेशास्तु विज्ञेया बालवृद्धकृशातुराः।
भ्राता ज्येष्ठः समः पित्रा भार्य्या पुत्रः स्वका तनुः॥ १८४
छाया स्वो दासवर्गश्च दुहिता कृपणं परम्।
तस्मादेतैरधिक्षिप्तः सहेतासंज्वरः सदा॥ १८५

प्रतिग्रहसमर्थोऽपि प्रसङ्गं तत्र वर्जयेत् ।
प्रतिग्रहेण ह्यस्याशु ब्राह्मं तेजः प्रशाम्यति ॥ १८६
न द्रव्याणामविज्ञाय विधिं धर्म्यं प्रतिग्रहे ।
प्राज्ञः प्रतिग्रहं कुर्य्यादवसीदन्नपि क्षुधा ॥ १८७
हिरण्यं भूमिमश्वं गामन्नं वासस्तिलान् घृतम् ।
प्रतिगृह्णन्नविद्वांस्तु भस्मीभवति दारुवत् ॥ १८८
हिरण्यमायुरन्नंच भूर्गौश्चाप्योषतस्तनुम् ।
अश्वश्चक्षुस्त्वचं वासो घृतं तेजस्तिलाः प्रजाः ॥ १८९
अतपास्त्वनधीयानः प्रतिग्रहरुचिर्द्विजः ।
अम्भस्यश्मप्लवेनेव सह तेनैव मज्जति ॥ १९०
तस्मादविद्वान्बिभियाद्यस्मात् तस्मात् प्रतिग्रहात् ।
स्वल्पकेनाप्यविद्वान् हि पङ्के गौरिव सीदति ॥ १९१
न वार्य्यपि प्रयच्छेत्तु वैड़ालव्रतिके द्विजे ।
न वकव्रतिके विप्रे नावेदविदि धर्मवित् ॥ १९२
त्रिष्वप्येतेषु दत्तं हि विधिनाप्यर्जितं धनम् ।
दातुर्भवत्यनर्थाय परत्रादातुरेव च ॥ १९३
यथा प्लवेनौपलेन निमज्जत्युदके तरन् ।
तथा निमज्जतोऽधस्तादज्ञौ दातृप्रतीच्छकौ ॥ १९४
धर्मध्वजी सदालुब्धश्छाद्मिको लोकदम्भकः ।
वैड़ालव्रतिको ज्ञेयो हिंस्रः सर्वाभिसन्धकः ॥ १९५
अधोदृष्टिर्नैष्कृतिकः स्वार्थसाधनतत्परः ।
शठो मिथ्याविनीतश्च वकव्रतचरो द्विजः ॥ १९६
ये वकव्रतिनो विप्रा ये च मार्जारलिङ्गिनः ।
ते पतन्त्यन्धतामिस्रे तेन पापेन कर्मणा ॥ १९७

न धर्म्मस्यापदेशेन पापं कृत्वा व्रतं चरेत् ।
व्रतेन पापं प्रच्छाद्य कुर्व्वन् स्त्रीशूद्रदम्भनम् ॥ १९८

प्रेत्येह चेदृशा विप्रा गर्ह्यन्ते ब्रह्मवादिभिः ।
छद्मनाचरितं यच्च व्रतं रक्षांसि गच्छति ॥ १९९

अलिङ्गी लिङ्गिवेशेन यो वृत्तिमुपजीवति ।
स लिङ्गिनां हरत्येनस्तिर्य्यग्योनौ च जायते ॥ २००

परकीयनिपानेषु न स्नायाच्च कदाचन ।
निपानकर्त्तुः स्नात्वा तु दुष्कृतांशेन लिप्यते ॥ २०१

यानशय्यासनान्यस्य कूपोद्यानगृहाणि च ।
अदत्तान्युपयुञ्जान एनसः स्यात्तुरीयभाक् ॥ २०२

नदीषु देवखातेषु तडागेषु सरःसु च ।
स्नानं समाचरेन्नित्यं गर्त्तप्रस्रवणेषु च ॥ २०३

यमान् सेवेत सततं न नित्यं नियमान् बुधः ।
यमान् पतत्यकुर्व्वाणो नियमान् केवलान् भजन् ॥ २०४

नाश्रोत्रियतते यज्ञे ग्रामयाजिहुते तथा ।
स्त्रिया क्लीवेन च हुते भुञ्जीत ब्राह्मणः क्वचित् ॥ २०५

अश्लीकमेतत् साधूनां यत्र जुह्वत्यमी हविः ।
प्रतीपमेतद्देवानां तस्मात्तत् परिवर्जयेत् ॥ २०६

मत्तक्रुद्धातुराणाञ्च न भुञ्जीत कदाचन ।
केशकीटावपन्नञ्च पदा स्पृष्टञ्च कामतः ॥ २०७

भ्रूणघ्नावेक्षितञ्चैव संस्पृष्टञ्चाप्युदक्यया ।
पतत्रिणावलीढञ्च शुना संस्पृष्टमेव च ॥ २०८

गवा चान्नमुपघ्रातं घुष्टान्नञ्च विशेषतः ।
गणान्नं गणिकान्नञ्च विदुषा च जुगुप्सितम् ॥ २०९

स्त्रैणगायनयोश्चान्नं तक्ष्णोवार्धुषिकस्य च ।
दीक्षितस्य कदर्य्यस्य बद्धस्य निगड़स्य च ॥ २१०
अभिशस्तस्य षण्ढस्य पुंश्चल्या दाम्भिकस्य च ।
शुक्तं पर्युषितंचैव शूद्रस्योच्छिष्टमेव च ॥ २११
चिकित्सकस्य मृगयोः क्रूरस्योच्छिष्टभोजिनः ।
उग्रान्नं सूतिकान्नंच पर्य्याचान्तमनिर्द्दशम् ॥ २१२
अनर्च्चितं वृथामांसमवीरायाश्च योषितः ।
द्विषदन्नं नगर्य्यन्नं पतितान्नमवक्षुतम् ॥ २१३
पिशुनानृतिनोश्चान्नं क्रतुविक्रयिणस्तथा ।
शैलूषतुन्नवायान्नं कृतघ्नस्यान्नमेव च ॥ २१४
कर्म्मारस्य निषादस्य रङ्गावतारकस्य च ।
सुवर्णकर्त्तुर्वेणस्य शस्त्रविक्रयिणस्तथा ॥ २१५
श्ववतां शौण्डिकानांच चैलनिर्णेजकस्य च ।
रञ्जकस्य नृशंसस्य यस्य चोपपतिर्गृहे ॥ २१६
मृष्यन्ति ये चोपपतिं स्त्रीजितानांच सर्वशः ।
अनिर्द्दशंच प्रेतान्नमतुष्टिकरमेव च ॥ २१७
राजान्नं तेजआदत्ते शूद्रान्नं ब्रह्मवर्च्चसम् ।
आयुः सुवर्णकारान्नं यशश्चर्म्मावकर्त्तिनः ॥ २१८
कारुकान्नं प्रजां हन्ति बलं निर्णेजकस्य च ।
गणान्नं गणिकान्नञ्च लोकेभ्यः परिकृन्तति ॥ २१९
पूयंचिकित्सकस्यान्नं पुंश्चल्यास्त्वन्नमिन्द्रियम् ।
विष्ठा वार्द्धुषिकस्यान्नं शस्त्रविक्रयिणोमलम् ॥ २२०
यएतेऽन्ये त्वभोज्यान्नाः क्रमशः परिकीर्त्तिताः ।
तेषां त्वगस्थिरोमाणि वदन्त्यन्नं मनीषिणः ॥ २२१

भुक्त्वातोऽन्यतमस्यान्नममत्या क्षपणं त्र्यहम्।
मत्या भुक्त्वाचरेत् कृच्छ्रं रेतोविण्मूत्रमेव च ॥ २२२
नाद्याच्छूद्रस्य पक्वान्नं विद्वानश्राद्धिनो द्विजः।
आददीताममेवास्मादवृत्तावेकरात्रिकम् ॥ २२३
श्रोत्रियस्य कदर्य्यस्य वदान्यस्य च वार्द्धुषेः।
मीमांसित्वोभयं देवाः सममन्नमकल्पयन् ॥ २२४
तान् प्रजापतिराहैत्य मा कृद्ध्वं विषमं समम्।
श्रद्धापूतं वदान्यस्य हतमश्रद्धयेतरत् ॥ २२५
श्रद्धयेष्टं च पूर्त्तं च नित्यं कुर्य्यादतन्द्रितः।
श्रद्धाकृते ह्यक्षये ते भवतः स्वागतैर्धनैः ॥ २२६
दानधर्मं निषेवेत नित्यमैष्टिकपौर्त्तिकम्।
परितुष्टेन भावेन पात्रमासाद्य शक्तितः ॥ २२७
यत्किञ्चिदपि दातव्यं याचितेनानसूयया।
उत्पत्स्यते हि तत्पात्रं यत्तारयति सर्वतः ॥ २२८
वारिदस्तृप्तिमाप्नोति सुखमक्षय्यमन्नदः।
तिलप्रदः प्रजामिष्टां दीपदश्चक्षुरुत्तमम् ॥ २२९
भूमिदो भूमिमाप्नोति दीर्घमायुर्हिरण्यदः।
गृहदोऽग्र्याणि वेश्मानि रूप्यदो रूपमुत्तमम् ॥ २३०
वासोदश्चन्द्रसालोक्यमश्विसालोक्यमश्वदः।
अनडुहः श्रियं पुष्टां गोदो ब्रध्नस्य विष्टपम् ॥ २३१
यानशय्याप्रदो भार्य्यामैश्वर्य्यमभयप्रदः।
धान्यदः शाश्वतं सौख्यं ब्रह्मदो ब्रह्मसार्ष्टिताम् ॥ २३२
सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते।
वार्य्यन्नगोमहीवासस्तिलकाञ्चनसर्पिषाम् ॥ २३३

येन येन तु भावेन यद्यद्दानं प्रयच्छति ।
तत्तत्तेनैव भावेन प्राप्नोति प्रतिपूजितः ॥ २३४
योऽर्चितं प्रतिगृह्णाति ददात्यर्चितमेव च ।
तावुभौ गच्छतः स्वर्गं नरकन्तु विपर्य्यये ॥ २३५
न विस्मयेत तपसा वदेदिष्ट्वा च नानृतम् ।
नार्त्तोऽप्यपवदेद्विप्रान्न दत्त्वा परिकीर्त्तयेत् ॥ २३६
यज्ञोऽनृतेन क्षरति तपः क्षरति विस्मयात् ।
आयुर्विप्रापवादेन दानंच परिकीर्त्तनात् ॥ २३७
धर्मं शनैः सञ्चिनुयाद्वल्मीकमिव पुत्तिकाः ।
परलोकसहायार्थं सर्वभूतान्यपीड़यन् ॥ २३८
नामुत्र हि सहायार्थं पिता माता च तिष्ठतः ।
न पुत्रदारं न ज्ञातिर्धर्मस्तिष्ठति केवलः ॥ २३९
एकः प्रजायते जन्तुरेकएव प्रलीयते ।
एकोऽनुभुङ्क्ते सुकृतमेकएव च दुष्कृतम् ॥ २४०
मृतं शरीरमुत्सृज्य काष्ठलोष्ट्रसमं क्षितौ ।
विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥ २४१
तस्माद्धर्मं सहायार्थं नित्यं सञ्चिनुयाच्छनैः ।
धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥ २४२
धर्मप्रधानं पुरुषं तपसा हतकिल्बिषम् ।
परलोकं नयत्याशु भास्वन्तं खशरीरिणम् ॥ २४३
उत्तमैरुत्तमैर्नित्यं सम्बन्धानाचरेत् सह ।
निनीषुः कुलमुत्कर्षमधमानधमांस्त्यजेत् ॥ २४४
उत्तमानुत्तमान् गच्छन् हीनान् हीनांश्चवर्जयन् ।
ब्राह्मणः श्रेष्ठतामेति प्रत्यवायेन शूद्रताम् ॥ २४५

दृढकारी मृदुर्दान्तः क्रूराचारैरसंवसन् ।
अहिंस्रो दमदानाभ्यां जयेत् स्वर्गं तथाव्रतः ॥ २४६
एधोदकं मूलफलमन्नमभ्युद्यतंच यत् ।
सर्वतः प्रतिगृह्णीयान्मध्वथाभयदक्षिणाम् ॥ २४७
आहृताभ्युद्यतां भिक्षां पुरस्तादप्रचोदिताम् ।
मेने प्रजापतिर्ग्राह्यामपि दुष्कृतकर्मणः ॥ २४८
नाश्नन्ति पितरस्तस्य दशवर्षाणि पञ्च च ।
नच हव्यं वहत्यग्निर्यस्तामभ्यवमन्यते ॥ २४९
शय्यां गृहान् कुशान् गन्धानपः पुष्पं मणीन्दधि ।
धाना मत्स्यान् पयो मांसं शाकञ्चैव न निर्णुदेत् ॥ २५०
गुरून् भृत्यांश्चोज्जिहीर्षन्नर्चिष्यन् देवतातिथीन् ।
सर्वतः प्रतिगृह्णीयान्नतु तृप्येत् स्वयन्ततः ॥ २५१
गुरुषु त्वभ्यतीतेषु विना वा तैर्गृहे वसन् ।
आत्मनो वृत्तिमन्विच्छन् गृह्णीयात् साधुतः सदा ॥ २५२
आर्द्धिकः कुलमित्रंच गोपालो दासनापितौ ।
एते शूद्रेषु भोज्यान्ना यश्चात्मानं निवेदयेत् ॥ २५३
यादृशोऽस्य भवेदात्मा यादृशंच चिकीर्षितम् ।
यथा चोपचरेदेनं तथात्मानं निवेदयेत् ॥ २५४
योऽन्यथा सन्तमात्मानमन्यथा सत्सु भाषते ।
स पापकृत्तमो लोके स्तेन आत्मापहारकः ॥ २५५
वाच्यर्था नियताः सर्वे वाङ्मूला वाग्विनिःसृताः ।
तांस्तु यः स्तेनयेद्वाचं स सर्वस्तेयकृन्नरः ॥ २५६
महर्षिपितृदेवानां गत्वानृण्यं यथाविधि ।
पुत्रे सर्वं समासज्य वसेन्माध्यस्थ्यमाश्रितः ॥ २५७

एकाकी चिन्तयेन्नित्यं विविक्ते हितमात्मनः ।
एकाकी चिन्तयानोहि परं श्रेयोऽधिगच्छति ॥ २५८
एषोदिता गृहस्थस्य वृत्तिर्विप्रस्य शाश्वती ।
स्नातकव्रतकल्पश्च सत्त्ववृद्धिकरः शुभः ॥ २५९
अनेन विप्रो वृत्तेन वर्त्तयन् वेदशास्त्रवित् ।
व्यपेतकल्मषोनित्यं ब्रह्मलोके महीयते ॥ २६०

इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां संहितायां
चतुर्थोऽध्यायः ॥ ४

पञ्चमोऽध्यायः ।

श्रुत्वैतानृषयो धर्मान् स्नातकस्य यथोदितान् ।
इदमूचुर्महात्मानमनलप्रभवं भृगुम् ॥ १
एवं यथोक्तं विप्राणां स्वधर्ममनुतिष्ठताम् ।
कथं मृत्युः प्रभवति वेदशास्त्रविदां प्रभो ॥ २
स तानुवाच धर्मात्मा महर्षीन् मानवो भृगुः ।
श्रूयतां येन दोषेण मृत्युर्विप्रान् जिघांसति ॥ ३
अनभ्यासेन वेदानामाचारस्य च वर्जनात् ।
आलस्यादन्नदोषाच्च मृत्युर्विप्रान् जिघांसति ॥ ४
लशुनं गृञ्जनंचैव पलाण्डुं कवकानि च ।
अभक्ष्याणि द्विजातीनाममेध्यप्रभवानि च ॥ ५
लोहितान् वृक्षनिर्यासान् व्रश्चनप्रभवांस्तथा ।
शेलुं गव्यञ्च पेयुषं प्रयत्नेन विवर्जयेत् ॥ ६

वृथाकृसरसं यावं पायसापूपमेव च।
अनुपाकृतमांसानि देवान्नानि हवींषि च॥ ७
अनिर्दशाया गोः क्षीरमौष्ट्रमैकशफं तथा।
आविकं सन्धिनीक्षीरं विवत्सायाश्च गो पयः॥ ८
आरण्यानांच सर्वेषां मृगाणां माहिषं विना।
स्त्रीक्षीरंचैव वर्ज्यानि सर्वशुक्तानि चैव हि॥ ९
दधि भक्ष्यञ्च शुक्तेषु सर्वंच दधिसम्भवम्।
यानि चैवाभिषुयन्ते पुष्पमूलफलै शुभैः॥ १०
क्रव्यादान् शकुनीन् सर्वांस्तथा ग्रामनिवासिनः।
अनिर्दिष्टांश्चैकशफांष्टिट्टिभंच विवर्जयेत्॥ ११
कलविङ्कं प्लवं हंसं चक्राङ्गं ग्रामकुक्कुटम्।
सारसं रज्जुवालंच दात्युहं शुकसारिके॥ १२
प्रतुदान् जालपादांश्च कोयष्टिनखविष्किरान्।
निमज्जतश्च मत्स्यादान् सौनं वल्लूरमेव च॥ १३
वकंचैव वलाकांच काकोलं खञ्जरीटकम्।
मत्स्यादान् विड्वराहांश्च मत्स्यानेव च सर्वशः॥ १४
यो यस्य मांसमश्नाति स तन्मांसाद उच्यते।
मत्स्याद: सर्वम सादस्तस्मान्मत्स्यान् विवर्जयेत्॥ १५
पाठीनरोहितावाद्यौ नियुक्तौ हव्यकव्ययोः।
राजीवान् सिंहतुण्डांश्च सशल्कांश्चैव सर्वशः॥ १६
न भक्षयेदेकचरानज्ञातांश्चमृगद्विजान्।
भक्ष्येष्वपि समुद्दिष्टान् सर्वान् पंचनखांस्तथा॥ १७
श्वाविधं शल्यकं गोधां खड्गकुमशशांस्तथा।
भक्ष्यान् पंचनखेष्वाहुरनुष्ट्रांश्चैकतोदतः॥ १८

छत्राकं विड्वराहंच लशुनं ग्रामकुक्कुटम् ।
पलाण्डुं गृञ्जनंचैव मत्या जग्ध्वा पतेद्द्विजः ॥ १९
अमत्यैतानि षड्जग्ध्वा कृच्छ्रं सान्तपनंचरेत् ।
यतिचान्द्रायणं वापि शेषेषूपवसेदहः ॥ २०
संवत्सरस्यैकमपि चरेत् कृच्छ्रं द्विजोत्तमः ।
अज्ञातभुक्तशुद्ध्यर्थं ज्ञातस्य तु विशेषतः ॥ २१
यज्ञार्थं ब्राह्मणैर्वध्याः प्रशस्ता मृगपक्षिणः ।
भृत्यानांचैव वृत्त्यर्थमगस्त्यो ह्याचरत् पुरा ॥ २२
बभूवुर्हि पुरोडाशा भक्ष्याणां मृगपक्षिणां ।
पुराणेष्वपि यज्ञेषु ब्रह्मक्षत्रसवेषु च ॥ २३
यत्किंचित् स्नेहसंयुक्तं भक्ष्यं भोज्यमगर्हितम् ।
तत्पर्युषितमप्याद्यं हविःशेषंच यद्भवेत् ॥ २४
चिरस्थितमपि त्वाद्यमस्नेहाक्तं द्विजातिभिः ।
यवगोधूमजं सर्वं पयसंचैव विक्रिया ॥ २५
एतदुक्तं द्विजातीनां भक्ष्याभक्ष्यमशेषतः ।
मांसस्यातः प्रवक्ष्यामि विधिं भक्षणवर्जने ॥ २६
प्रोक्षितं भक्षयेन्मांसं ब्राह्मणानांच काम्यया ।
यथाविधि नियुक्तस्तु प्राणानामेव चात्यये ॥ २७
प्राणस्यान्नमिदं सर्वं प्रजापतिरकल्पयत् ।
स्थावरं जङ्गमंचैव सर्वं प्राणस्य भोजनम् ॥ २८
चराणामन्नमचरा दंष्ट्रिणामप्यदंष्ट्रिणः ।
अहस्ताश्च सहस्तानां शूराणांचैव भीरवः ॥ २९
नात्ता दुष्यत्यदन्नाद्यान् प्राणिनोऽहन्यहन्यपि ।
धात्रैव सृष्टा ह्याद्याश्चप्राणिनोऽत्तार एव च ॥ ३०

यज्ञाय जग्धिर्मांसस्येत्येष दैवोविधिः स्मृतः ।
अतोऽन्यथाप्रवृत्तिस्तु राक्षसोविधिरुच्यते ॥ ३१
क्रीत्वा स्वयं वाप्युत्पाद्य परोपकृतमेव वा ।
देवान् पितॄंश्चार्चयित्वा खादन्मांसं न दुष्यति ॥ ३२
नाद्यादविधिना मांसं विधिज्ञोऽनापदि द्विजः ।
जग्ध्वा ह्यविधिनामांसं प्रेत्य तैरद्यतेऽवशः ॥ ३३
न तादृशं भवत्येनो मृगहन्तुर्धनार्थिनः ।
यादृशं भवति प्रेत्य वृथामांसानि खादतः ॥ ३४
नियुक्तस्तु यथान्यायं यो मांसं नात्ति मानवः ।
स प्रेत्य पशुतां याति सम्भवानेकविंशतिम् ॥ ३५
असंस्कृतान् पशून्मन्त्रैर्नाद्याद्विप्रः कदाचन ।
मन्त्रैस्तु संस्कृतानद्याच्छाश्वतं विधिमास्थितः ॥ ३६
कुर्याद्घृतपशुं सङ्गे कुर्यात् पिष्टपशुं तथा ।
नत्वेव तु वृथा हन्तुं पशुमिच्छेत् कदाचन ॥ ३७
यावन्ति पशुरोमाणि तावत् कृत्वोह मारणम् ।
वृथा पशुघ्नः प्राप्नोति प्रेत्य जन्मनि जन्मनि ॥ ३८
यज्ञार्थं पशवः सृष्टाः स्वयमेव स्वयम्भुवा ।
यज्ञोऽस्यभूत्यै सर्वस्य तस्माद्यज्ञे वधोऽवधः ॥ ३९
ओषध्यः पशवो वृक्षास्तिर्य्यञ्चः पक्षिणस्तथा ।
यज्ञार्थं निधनं प्राप्ताः प्राप्नुवन्त्युच्छ्रितीः पुनः ॥ ४०
मधुपर्के च यज्ञे च पितृदैवतकर्मणि ।
अत्रैव पशवो हिंस्यानान्यत्रेत्यब्रवीन्मनुः ॥ ४१
एष्वर्थेषु पशून् हिंसन् वेदतत्त्वार्थविद्द्विजः ।
आत्मानंच पशुञ्चैवगमयत्युत्तमां गतिम् ॥ ४२

गृहे गुरावरण्ये वा निवसन्नात्मवान् द्विजः ।
नावेदविहितां हिंसामापद्यपि समाचरेत् ॥ ४३
या वेदविहिता हिंसा नियतास्मिंश्चराचरे ।
अहिंसामेव तां विद्याद्वेदाद्धर्मो हि निर्बभौ ॥ ४४
योऽहिंसकानि भूतानि हिनस्त्यात्मसुखेच्छया ।
स जीवंश्च मृतश्चैव न क्वचित् सुखमेधते ॥ ४५
यो बन्धनवधक्लेशान् प्राणिनां न चिकीर्षति ।
स सर्वस्य हितप्रेप्सुः सुखमत्यन्तमश्नुते ॥ ४६
यद्ध्यायति यत्कुरुते धृतिं बध्नाति यत्र च ।
तदवाप्नोत्ययत्नेन यो हिनस्ति न किंचन ॥ ४७
नाकृत्वा प्राणिनां हिंसां मांसमुत्पद्यते क्वचित् ।
न च प्राणिवधः स्वर्ग्यस्तस्मान्मांसं विवर्जयेत् ॥ ४८
समुत्पत्तिंच मांसस्य वधबन्धौ च देहिनाम् ।
प्रसमीक्ष्य निवर्त्तेत सर्वमांसस्य भक्षणात् ॥ ४९
न भक्षयति यो मांसं विधिं हित्वा पिशाचवत् ।
स लोके प्रियतां याति व्याधिभिश्च न पीड्यते ॥ ५०
अनुमन्ता विशसिता निहन्ता क्रयविक्रयी ।
संस्कर्त्ता चोपहर्त्ता च खादकश्चेति घातकाः ॥ ५१
स्वमांसं परमांसेन यो वर्द्धयितुमिच्छति ।
अनभ्यर्च्य पितॄन् देवान् ततोऽन्यो नास्त्यपुण्यकृत् ॥ ५२
वर्षे वर्षेऽश्वमेधेन यो यजेत शतं समाः ।
मांसानि च न खादेद्यस्तयो पुण्यफलं समम् ॥ ५३
फलमूलाशनैर्मेध्यैर्मुन्यन्नानाञ्च भोजनैः ।
न तत्फलमवाप्नोति यन्मांसपरिवर्जनात् ॥ ५४

मां स भक्षयितामुत्र यस्य मांसमिहाद्म्यहम्।
एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः॥ ५५
न मांसभक्षणे दोषो न मद्ये न च मैथुने।
प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला॥ ५६
प्रेतशुद्धिं प्रवक्ष्यामि द्रव्यशुद्धिं तथैव च।
चतुर्णामपि वर्णानां यथावदनुपूर्वशः॥ ५७
दन्तजातेऽनुजाते च कृतचूड़े च संस्थिते।
अशुद्धा बान्धवाः सर्वे सूतके च तथोच्यते॥ ५८
दशाहं शावमाशौचं सपिण्डेषु विधीयते।
अर्वाक् संचयनादस्थ्नां त्र्यहमेकाहमेव च॥ ५९
सपिण्डता तु पुरुषे सप्तमे विनिवर्त्तते।
समानोदकभावस्तु जन्मनाम्नोरवेदने॥ ६०
यथेदं शावमाशौचं सपिण्डेषु विधीयते।
जननेऽप्येवमेव स्यान्निपुणां शुद्धिमिच्छताम्॥ ६१
सर्वेषां शावमाशौचं मातापित्रोस्तु सूतकम्।
सूतकं मातुरेव स्यादुपस्पृश्य पिता शुचिः॥ ६२
निरस्य तु पुमान् शुक्रमुपस्पृश्यैव शुध्यति।
बैजिकादभिसम्बन्धादनुरुन्ध्यादघं त्र्यहम्॥ ६३
अह्ना चैकेन रात्रा च त्रिरात्रैरेव च त्रिभिः।
शवस्पृशो विशुध्यन्ति त्र्यहादुदकदायिनः॥ ६४
गुरोः प्रेतस्य शिष्यस्तु पितृमेधं समाचरन्।
प्रेताहारैः समन्तत्र दशरात्रेण शुध्यति॥ ६५
रात्रिभिर्मासतुल्याभिर्गर्भस्रावे विशुध्यति।
रजस्युपरते साध्वी स्नानेन स्त्री रजस्वला॥ ६६

नृणामकृतचूड़ानां विशुद्धिर्नैशिकी स्मृता।
निर्वृत्तचूड़कानान्तु त्रिरात्राच्छुद्धिरिष्यते॥ ६७
अनद्विवार्षिकं प्रेतं निदध्युर्बान्धवा बहिः।
अलङ्कृत्य शुचौ भूमावस्थिसंचयनादृते॥ ६८
नास्य कार्य्योऽग्निसंस्कारो न च कार्य्योदकक्रिया।
अरण्ये काष्ठवत्त्यक्त्वा क्षपेयुस्त्र्यहमेव च॥ ६९
नात्रिवर्षस्य कर्त्तव्या बान्धवैरुदकक्रिया।
जातदन्तस्य वा कुर्य्युर्नाम्नि वापि कृते सति॥ ७०
स ब्रह्मचारिण्येकाहमतीते क्षपणं स्मृतम्।
जन्मन्येकोदकानान्तु त्रिरात्राच्छुद्धिरिष्यते॥ ७१
स्त्रीणामसंस्कृतानान्तु त्र्यहाच्छुध्यन्ति बान्धवाः।
यथोक्तेनैव कल्पेन शुध्यन्ति तु सनाभयः॥ ७२
अक्षारलवणान्नाः स्यु र्निमज्जेयुश्चते त्र्यहम्।
मांसाशनंच नाश्नीयुः शयीरंश्च पृथक् क्षितौ॥ ७३
सन्निधावेष वै कल्पः शावाशौचस्य कीर्त्तितः।
असन्निधावयं ज्ञेयो विधिः सम्बन्धिबान्धवैः॥ ७४
विगतन्तु विदेशस्थं शृणुयाद्यो ह्यनिर्दशम्।
यच्छेषं दशरात्रस्य तावदेवाशुचिर्भवेत्॥ ७५
अतिक्रान्ते दशाहे च त्रिरात्रमशुचिर्भवेत्।
संवत्सरे व्यतीते तु स्पृष्ट्वैवापो विशुध्यति॥ ७६
निर्द्दशं ज्ञातिमरणं श्रुत्वा पुत्रस्य जन्म च।
सवासा जलमाप्लुत्य शुद्धोभवति मानवः॥ ७७
बाले देशान्तरस्थे च पृथक् पिण्डे च संस्थिते।
सवासा जलमाप्लुत्य सद्यएव विशुध्यति॥ ७८

अन्तर्द्दशाहे स्यातांचेत् पुनर्म्मरणजन्मनी ।
तावत् स्यादशुचिर्विप्रो यावत्तत्स्यादनिर्दशम् ॥ ७९
त्रिरात्रमाहुराशौचमाचार्य्ये संस्थिते सति ।
तस्य पुत्रे च पत्न्यांच दिवारात्रमिति स्थितिः ॥ ८०
श्रोत्रियेतूपसम्पन्ने त्रिरात्रमशुचिर्भवेत् ।
मातुले पक्षिणीं रात्रिं शिष्यर्त्विग्बान्धवेषु च ॥ ८१
प्रेते राजनि सज्योतिर्यस्य स्याद्विषये स्थितः ।
अश्रोत्रिये त्वहः कृत्स्नमनूचाने तथा गुरौ ॥ ८२
शुद्ध्येद्विप्रो दशाहेन द्वादशाहेन भूमिपः ।
वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति ॥ ८३
न वर्द्धयेदघाहानि प्रत्यूहेन्नाग्निषु क्रिया ।
न च तत्कर्म्म कुर्वाणः सनाभ्योऽप्यशुचिर्भवेत् ॥ ८४
दिवाकीर्त्तिमुदक्याञ्च पतितं सूतिकांतथा ।
शवन्तत्स्पृष्टिनंचैव स्पृष्ट्वा स्नानेन शुध्यति ॥ ८५
आचम्य प्रयतोनित्यं जपेदशुचिदर्शने ।
सौरान्मन्त्रान् यथोत्साहं पावमानीश्च शक्तितः ॥ ८६
नारं स्पृष्ट्वास्थि सस्नेहं स्नात्वा विप्रो विशुध्यति ।
आचम्यैव तु निःस्नेहं गामालभ्यार्कमीक्ष्य वा ॥ ८७
आदिष्टी नोदकं कुर्य्यादाव्रतस्य समापनात् ।
समाप्ते तूदकं कृत्वा त्रिरात्रेणैव शुध्यति ॥ ८८
वृथासङ्करजातानां प्रव्रज्यासु च तिष्ठताम् ।
आत्मनस्त्यागिनांचैव निवर्त्ततोदकक्रिया ॥ ८९
पाषण्डमाश्रितानाञ्च चरन्तीनाञ्च कामतः ।
गर्भभर्तृद्रुहाञ्चैव सुरापीनांच योषिताम् ॥ ९०

आचार्यं स्वमुपाध्यायं पितरं मातरं गुरुम्।
निर्हृत्य तु व्रती प्रेतान् न व्रतेन वियुज्यते॥ ९१
दक्षिणेन मृतं शूद्रं पुरद्वारेण निर्हरेत्।
पश्चिमोत्तरपूर्वैस्तु यथायोगं द्विजन्मनः॥ ९२
न राज्ञामघदोषोऽस्ति व्रतिनां न च सत्रिणाम्।
ऐन्द्रं स्थानमुपासीना ब्रह्मभूता हि ते सदा॥ ९३
राज्ञो माहात्मिके स्थाने सद्यःशौचं विधीयते।
प्रजानां परिरक्षार्थमासनं चात्र कारणम्॥ ९४
डिम्बाहवहतानाञ्च विद्युता पार्थिवेन च।
गोब्राह्मणस्य चैवार्थे यस्य चेच्छति पार्थिवः॥ ९५
सोमाग्न्यर्कानिलेन्द्राणां वित्ताप्पत्योर्यमस्य च।
अष्टानां लोकपालानां वपुर्धारयते नृपः॥ ९६
लोकेशाधिष्ठितो राजा नास्याशौचं विधीयते।
शौचाशौचं हि मर्त्यानां लोकेशप्रभवाप्ययम्॥ ९७
उद्यतैराहवे शस्त्रैः क्षत्रधर्महतस्य च।
सद्यः सन्तिष्ठते यज्ञस्तथाशौचमिति स्थितिः॥ ९८
विप्रः शुध्यत्यपः स्पृष्ट्वा क्षत्रियो वाहनायुधम्।
वैश्यः प्रतोदं रश्मीन् वा यष्टिं शूद्रः कृतक्रियः॥ ९९
एतद्वोऽभिहितं शौचं सपिण्डेषु द्विजोत्तमाः।
असपिण्डेषु सर्वेषु प्रेतशुद्धिं निबोधत॥ १००
असपिण्डं द्विजः प्रेतं विप्रो निर्हृत्य बन्धुवत्।
विशुध्यति त्रिरात्रेण मातुराप्तांश्च बान्धवान्॥ १०१
यद्यन्नमत्ति तेषान्तु दशाहेनैव शुध्यति।
अनदन्नन्नमह्नैव न चेत्तस्मिन् गृहे वसेत्॥ १०२

अनुगम्येच्छया प्रेतं ज्ञातिमज्ञातिमेव वा ।
स्नात्वा सचैलं स्पृष्ट्वाग्निं घृतं प्राश्य विशुध्यति ॥ १०३ ॥
न विप्रं स्वेषु तिष्ठत्सु मृतं शूद्रेण नाययेत् ।
अस्वर्ग्या ह्याहुतिः सा स्याच्छूद्रसंस्पर्शदूषिता ॥ १०४ ॥
ज्ञानं तपोऽग्निराहारो मृन्मनोवार्युपाञ्जनम् ।
वायुः कर्मार्ककालौ च शुद्धेः कर्तॄणि देहिनाम् ॥ १०५ ॥
सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् ।
योऽर्थे शुचिर्हि स शुचिर्न मृद्वारिशुचिः शुचिः ॥ १०६ ॥
क्षान्त्या शुध्यन्ति विद्वांसो दानेनाकार्यकारिणः ।
प्रच्छन्नपापा जप्येन तपसा वेदवित्तमाः ॥ १०७ ॥
मृत्तोयैः शुध्यते शोध्यं नदी वेगेन शुध्यति ।
रजसा स्त्री मनोदुष्टा सन्न्यासेन द्विजोत्तमः ॥ १०८ ॥
अद्भिर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति ।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥ १०९ ॥
एष शौचस्य वः प्रोक्तः शरीरस्य विनिर्णयः ।
नानाविधानां द्रव्याणां शुद्धेः शृणुत निर्णयम् ॥ ११० ॥
तैजसानां मणीनां च सर्वस्याश्ममयस्य च ।
भस्मनाद्भिर्मृदा चैव शुद्धिरुक्ता मनीषिभिः ॥ १११ ॥
निर्लेपं काञ्चनं भाण्डमद्भिरेव विशुध्यति ।
अब्जमश्ममयं चैव राजतं चानुपस्कृतम् ॥ ११२ ॥
अपामग्नेश्च संयोगाद्धैमं रौप्यं च निर्बभौ ।
तस्मात्तयोः स्वयोन्यैव निर्णेको गुणवत्तरः ॥ ११३ ॥
ताम्रायःकांस्यरैत्यानां त्रपुणः सीसकस्य च ।
शौचं यथार्हं कर्तव्यं क्षाराम्लोदकवारिभिः ॥ ११४ ॥

द्रवाणाञ्चैव सर्वेषां शुद्धिरुत्प्लवनं स्मृतम्।
प्रोक्षणं संहतानाञ्च दारवाणाञ्च तक्षणम्॥ ११५
मार्जनं यज्ञपात्राणां पाणिना यज्ञकर्मणि।
चमसानां ग्रहाणाञ्च शुद्धिः प्रक्षालनेन तु॥ ११६
चरूणां स्रुक्स्रुवाणाञ्च शुद्धिरुष्णेन वारिणा।
स्फ्यशूर्पशकटानाञ्च मुषलोलूखलस्य च॥ ११७
अद्भिस्तु प्रोक्षणं शौचं बहूनां धान्यवाससाम्।
प्रक्षालनेन त्वल्पानामद्भिः शौचं विधीयते॥ ११८
चैलवच्चर्मणां शुद्धिर्वैदलानान्तथैव च।
शाकमूलफलानाञ्च धान्यवच्छुद्धिरिष्यते॥ ११९
कौषेयाविकयोरूषैः कुतपानामरिष्टकैः।
श्रीफलैरंशुपट्टानां क्षौमाणां गौरसर्षपैः॥ १२०
क्षौमवच्छङ्खशृङ्गाणामस्थिदन्तमयस्य च।
शुद्धिर्विजानता कार्य्या गोमूत्रेणोदकेन वा॥ १२१
प्रोक्षणात्तृणकाष्ठंञ्च पलालञ्चैव शुध्यति।
मार्जनोपाञ्जनैर्वेश्म पुनःपाकेन मृण्मयम्॥ १२२
मद्यैर्मूत्रैः पुरीषैर्वा ष्ठीवनैः पूयशोणितैः।
संस्पृष्टं नैव शुध्येत पुनःपाकेन मृण्मयम्॥ १२३
सम्मार्जनोपाञ्जनेन सेकेनोल्लेखनेन च।
गवाञ्च परिवासेन भूमिः शुध्यति पंचभिः॥ १२४
पक्षिजग्धं गवाघ्रातमवधूतमवक्षुतम्।
दूषितं केशकीटैश्च मृत्प्रक्षेपेण शुध्यति॥ १२५
यावन्नापैत्यमेध्याक्ताद्गन्धोलेपश्च तत्कृतः।
तावन्मृद्वारि चादेयं सर्वासु द्रव्यशुद्धिषु॥ १२६

त्रीणि देवाः पवित्राणि ब्राह्मणानामकल्पयन्।
अदृष्टमद्भिर्निर्णिक्तं यच्च वाचा प्रशस्यते॥ १२७
आपः शुद्धा भूमिगता वैतृष्ण्यं यासु गोर्भवेत्।
अव्याप्ताश्चेदमेध्येन गन्धवर्णरसान्विताः॥ १२८
नित्यं शुद्धः कारुहस्तः पण्ये यच्च प्रसारितम्।
ब्रह्मचारिगतं भैक्ष्यं नित्यमेध्यमिति स्थितिः॥ १२९
नित्यमास्यं शुचि स्त्रीणां शकुनिः फलपातने।
प्रस्रवे च शुचिर्वत्सः श्वा मृगग्रहणे शुचिः॥ १३०
श्वभिर्हतस्य यन्मांसं शुचि तन्मनुरब्रवीत्।
क्रव्याद्भिश्च हतस्यान्यैश्चण्डालाद्यैश्च दस्युभिः॥ १३१
ऊर्द्धं नाभेर्यानि खानि तानि मेध्यानि सर्वशः।
यान्यधस्तान्यमेध्यानि देहाच्चैव मलाच्युताः॥ १३२
मक्षिका विप्रुषश्छाया गौरश्वः सूर्यरश्मयः।
रजोभूर्वायुरग्निश्च स्पर्शे मेध्यानि निर्दिशेत्॥ १३३
विण्मूत्रोत्सर्गशुद्ध्यर्थं मृद्वार्यादेयमर्थवत्।
दैहिकानां मलानाञ्च शुद्धिषु द्वादशस्वपि॥ १३४
वसा शुक्रमसृङ्मज्जा मूत्रविट्घ्राणकर्णविट्।
श्लेष्माश्रुदूषिकास्वेदो द्वादशैते नृणां मलाः॥ १३५
एका लिङ्गे गुदे तिस्रस्तथैकत्र करे दश।
उभयोः सप्त दातव्या मृदः शुद्धिमभीप्सता॥ १३६
एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम्।
त्रिगुणं स्याद्वनस्थानां यतीनान्तु चतुर्गुणम्॥ १३७
कृत्वा मूत्रं पुरीषं वा खान्याचान्त उपस्पृशेत्।
वेदमध्येष्यमाणश्च अन्नमश्नंश्च सर्वदा॥ १३८

त्रिराचामेदपः पूर्वं द्विः प्रमृज्यात्ततोमुखम्।
शारीरं शौचमिच्छन् हि स्त्री शूद्रस्तु सकृत्सकृत्॥ १३९
शूद्राणां मासिकं कार्य्यं वपनं न्यायवर्त्तिनाम्।
वैश्यवच्छौचकल्पश्च द्विजोच्छिष्टं च भोजनम्॥ १४०
नोच्छिष्टं कुर्वते मुख्या विप्रुषोङ्गे पतन्ति याः।
न श्मश्रूणि गतान्यास्यन्न दन्तान्तरधिष्ठितम्॥ १४१
स्पृशन्ति बिन्दवः पादौ य आचामयतः परान्।
भौमिकैस्ते समा ज्ञेया न तैरप्रयतोभवेत्॥ १४२
उच्छिष्टेन तु संस्पृष्टोद्रव्यहस्तः कथंचन।
अनिधायैव तद्द्रव्यमाचान्तः शुचितामियात्॥ १४३
वान्तोविरिक्तः स्नात्वा तु घृतप्राशनमाचरेत्।
आचामेदेव भुक्त्वान्नं स्नानात् मैथुनिनः स्मृतम्॥ १४४
सुप्त्वा क्षुत्वा च भुक्त्वा च निष्ठीव्योक्त्वानृतानि च।
पीत्वापोऽध्येष्यमाणश्च आचामेत् प्रयतोऽपि सन्॥ १४५
एष शौचविधिः कृत्स्नो द्रव्यशुद्धिस्तथैव च।
उक्तो वः सर्ववर्णानां स्त्रीणां धर्मान्निबोधत॥ १४६
बालया वा युवत्या वा वृद्धया वापि योषिता।
न स्वातन्त्र्येण कर्त्तव्यं किंचित् कार्य्यं गृहेष्वपि॥ १४७
बाल्ये पितुर्वशे तिष्ठेत् पाणिग्राहस्य यौवने।
पुत्राणां भर्त्तरि प्रेते न भजेत् स्त्री स्वतन्त्रताम्॥ १४८
पित्रा भर्त्रा सुतैर्वापि नेच्छेद्विरहमात्मनः।
एषां हि विरहेण स्त्री गर्ह्ये कुर्य्यादुभे कुले॥ १४९
सदा प्रहृष्टया भाव्यं गृहकार्य्येषु दक्षया।
सुसंस्कृतोपस्करया व्यये चामुक्तहस्तया॥ १५०

यस्मै दद्यात् पिता त्वेनां भ्राता वानुमते पितुः ।
तं शुश्रूषेत जीवन्तं संस्थितंच न लङ्घयेत् ॥ १५१
मङ्गलार्थं स्वस्त्ययनं यज्ञश्चासां प्रजापतेः ।
प्रयुज्यते विवाहेषु प्रदानं स्वाम्यकारणम् ॥ १५२
अनृतावृतुकाले च मन्त्रसंस्कारकृत् पतिः ।
सुखस्य नित्यं दातेह परोलोके च योषितः ॥ १५३
विशीलः कामवृत्तोवा गुणैर्वा परिवर्जितः ।
उपचर्य्यः स्त्रिया साध्व्या सततं देववत् पतिः ॥ १५४
नास्ति स्त्रीणां पृथग्यज्ञोन व्रतं नाप्युपोषितम् ।
पतिं शुश्रूषते येन तेन स्वर्गे महीयते ॥ १५५
पाणिग्राहस्य साध्वी स्त्री जीवतोवा मृतस्य वा ।
पतिलोकमभीप्सन्ती नाचरेत् किंचिदप्रियम् ॥ १५६
कामन्तु क्षपयेद्देहं पुष्पमूलफलैः शुभैः ।
न तु नामापि गृह्णीयात् पत्यौ प्रेते परस्य तु ॥ १५७
आसीतामरणात् क्षान्ता नियता ब्रह्मचारिणी ।
योधर्म्म एकपत्नीनां काङ्क्षन्ती तमनुत्तमम् ॥ १५८
अनेकानि सहस्राणि कुमारब्रह्मचारिणाम् ।
दिवंगतानि विप्राणामकृत्वा कुलसन्ततिम् ॥ १५८
मृते भर्त्तरि साध्वी स्त्री ब्रह्मचर्य्ये व्यवस्थिता ।
स्वर्गं गच्छत्यपुत्रापि यथा ते ब्रह्मचारिणः ॥ १६०
अपत्यलोभाद्या तु स्त्री भर्त्तारमतिवर्त्तते ।
सेह निन्दामवाप्नोति पतिलोकाच्च हीयते ॥ १६१
नान्योत्पन्ना प्रजास्तीह न चाप्यन्यपरिग्रहे ।
न द्वितीयश्च साध्वीनां क्वचिद्भर्त्तोपदिश्यते ॥ १६२

पतिं हित्वापकृष्टं स्वमुत्कृष्टं या निषेवते ।
निन्द्यैव सा भवेल्लोके परपूर्वेति चोच्यते ॥ १६३
व्यभिचारात्तु भर्त्तुः स्त्री लोके प्राप्नोति निन्द्यताम् ।
शृगालयोनिं प्राप्नोति पापरोगैश्च पीड्यते ॥ १६४
पतिं या नाभिचरति मनोवाग्देहसंयता ।
सा भर्तृलोकानाप्नोति सद्भिः साध्वीति चोच्यते ॥ १६५
अनेन नारीवृत्तेन मनोवाग्देहसंयता ।
इहाग्र्यां कीर्त्तिमाप्नोति पतिलोकं परत्र च ॥ १६६
एवंवृत्तां सवर्णां स्त्रीं द्विजातिः पूर्वमारिणीम् ।
दाहयेदग्निहोत्रेण यज्ञपात्रैश्च धर्मवित् ॥ १६७
भार्यायै पूर्वमारिण्यै दत्वाग्नीनन्त्यकर्मणि ।
पुनर्दारक्रियां कुर्यात् पुनराधानमेव च ॥ १६८
अनेन विधिना नित्यं पंच यज्ञान्न हापयेत् ।
द्वितीयमायुषो भागं कृतदारो गृहे वसेत् ॥ १६९

इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां संहितायां
शौचविधिः पंचमोऽध्यायः ॥ ५

षष्ठोऽध्यायः ॥

एवं गृहाश्रमे स्थित्वा विधिवत् स्नातको द्विजः ।
वने वसेत्तु नियतो यथावद्विजितेन्द्रियः ॥ १
गृहस्थस्तु यदा पश्येद्वलीपलितमात्मनः ।
अपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत् ॥ २

संत्यज्य ग्राम्यमाहारं सर्वं चैव परिच्छदम्।
पुत्रेषु भार्यां निक्षिप्य वनं गच्छेत् सहैव वा ॥ ३
अग्निहोत्रं समादाय गृह्यं चाग्निपरिच्छदम्।
ग्रामादरण्यं निःसृत्य निवसेन्नियतेन्द्रियः ॥ ४
मुन्यन्नैर्विविधैर्मेध्यैः शाकमूलफलेन वा।
एतानेव महायज्ञान्निर्वपेद्विधिपूर्वकम् ॥ ५
वसीत चर्म चीरं वा सायं स्नायात्प्रगे तथा।
जटाश्च बिभृयान्नित्यं श्मश्रुलोमनखानि च ॥ ६
यद्भक्ष्यं स्यात्ततो दद्याद्बलिं भिक्षां च शक्तितः।
अम्मूलफलभिक्षाभिरर्चयेदाश्रमागतान् ॥ ७
स्वाध्याये नित्ययुक्तः स्याद्दान्तो मैत्रः समाहितः ॥
दाता नित्यमनादाता सर्वभूतानुकम्पकः ॥ ८
वैतानिकं च जुहुयादग्निहोत्रं यथाविधि।
दर्शमस्कन्दयन् पर्व पौर्णमासं च योगतः ॥ ९
ऋक्षेष्ट्याग्रयणं चैव चातुर्मास्यानि चाहरेत्।
उत्तरायणं च क्रमशो दाक्षस्यायनमेव च ॥ १०
वासन्तशारदैर्मेध्यैर्मुन्यन्नैः स्वयमाहृतैः।
पुरोडाशांश्चरूंश्चैव विधिवन्निर्वपेत् पृथक् ॥ ११
देवताभ्यस्तु तद्धुत्वा वन्यं मेध्यतरं हविः।
शेषमात्मनि भुञ्जीत लवणं च स्वयं कृतम् ॥ १२
स्थलजौदकशाकानि पुष्पमूलफलानि च।
मेध्यवृक्षोद्भवान्यद्यात् स्नेहांश्च फलसम्भवान् ॥ १३
वर्जयेन्मधु मांसं च भौमानि कवकानि च।
भूस्तृणं शिग्रुकं चैव श्लेष्मातकफलानि च ॥ १४

त्यजेदाश्वयुजे मासि मुन्यन्नः पूर्वसंचितम्।
जीर्णानि चैव वासांसि शाकमूलफलानि च॥ १५
न फालकृष्टमश्नीयादुत्सृष्टमपि केनचित्।
न ग्रामजातान्यार्त्तोऽपि मूलानि च फलानि च॥ १६
अग्निपक्वाशनोवा स्यात् कालपक्वभुगेव वा।
अश्मकुट्टोभवेद्वापि दन्तोलूखलिकोपिवा॥ १७
सद्यःप्रक्षालकोवा स्यान्माससंचयिकोपि वा।
षण्मासनिचयोवा स्यात् समानिचयएव वा॥ १८
नक्तंचान्नं समश्नीयाद्दिवा वाहृत्य शक्तितः।
चतुर्थकालिकोवा स्यात् स्याद्वाप्यष्टमकालिकः॥ १९
चान्द्रायणविधानैर्वा शुक्ले कृष्णे च वर्त्तयेत्।
पक्षान्तयोर्वाप्यश्नीयाद्यवागूः क्वथितां सकृत्॥ २०
पुष्पमूलफलैर्वापि केवलैर्वर्त्तयेत् सदा।
कालपक्वैः स्वयं शीर्णैर्वैखानसमते स्थितः॥ २१
भूमौ विपरिवर्त्तेत तिष्ठेद्वा प्रपदैर्दिनम्।
स्थानासनाभ्यां विहरेत् सवनेषूपयन्नपः॥ २२
ग्रीष्मे पंचतपास्तु स्याद्वर्षास्वभ्रावकाशिकः।
आर्द्रवासास्तु हेमन्ते क्रमशो वर्द्धयंस्तपः॥ २३
उपस्पृशं स्त्रिषवणं पितॄन् देवांश्च तर्पयेत्।
तपश्चरंश्चोग्रतरं शोषयेद्देहमात्मनः॥ २४
अग्नीनात्मनि वैतानान् समारोप्य यथाविधि।
अनग्निरनिकेतः स्यान्मुनिर्मूलफलाशनः॥ २५
अप्रयत्नः सुखार्थेषु ब्रह्मचारी धराशयः।
शरणेष्वममश्चैव वृक्षमूलनिकेतनः॥ २६

तापसेष्वेव विप्रेषु यात्रिकं भैक्षमाहरेत् ।
गृहमेधिषु चान्येषु द्विजेषु वनवासिषु ॥ २७
ग्रामादाहृत्य वाश्नीयादष्टौ ग्रासान् वने वसन् ।
प्रतिगृह्य पुटेनैव पाणिना शकलेन वा ॥ २८
एताश्चान्याश्च सेवेत दीक्षा विप्रो वने वसन् ।
विविधाश्चौपनिषदीरात्मसंसिद्धये श्रुतीः ॥ २९
ऋषिभिर्ब्राह्मणैश्चैव गृहस्थैरेव सेविताः ।
विद्यातपोविवृद्ध्यर्थं शरीरस्य च शुद्धये ॥ ३०
अपराजितान्वास्थाय व्रजेद्दिशमजिह्मगः ।
आनिपाताच्छरीरस्य युक्तो वार्य्यनिलाशनः ॥ ३१
आसां महर्षिचर्य्याणां त्यक्त्वान्यतमया तनुम् ।
वीतशोकभयो विप्रो ब्रह्मलोके महीयते ॥ ३२
वनेषु तु विहृत्यैवं तृतीयं भागमायुषः ।
चतुर्थमायुषो भागं त्यक्त्वासङ्गान् परिव्रजेत् ॥ ३३
आश्रमादाश्रमं गत्वा हुतहोमो जितेन्द्रियः ।
भिक्षाबलिपरिश्रान्तः प्रव्रजन् प्रेत्य वर्द्धते ॥ ३४
ऋणानि त्रीण्यपाकृत्य मनो मोक्षे निवेशयेत् ।
अनपाकृत्य मोक्षन्तु सेवमानो व्रजत्यधः ॥ ३५
अधीत्य विधिवद्वेदान् पुत्रांश्चोत्पाद्य धर्मतः ।
इष्ट्वा च शक्तितो यज्ञैर्मनोमोक्षे निवेशयेत् ॥ ३६
अनधीत्य द्विजो वेदाननुत्पाद्य तथा सुतान् ।
अनिष्ट्वा चैव यज्ञैश्च मोक्षमिच्छन् व्रजत्यधः ॥ ३७
प्राजापत्यां निरूप्येष्टिं सर्ववेदसदक्षिणाम् ।
आत्मन्यग्नीन् समारोप्य ब्राह्मणः प्रव्रजेद्गृहात् ॥ ३८

यो दत्त्वा सर्वभूतेभ्यः प्रव्रजत्यभयं गृहात् ।
तस्य तेजोमया लोका भवन्ति ब्रह्मवादिनः ॥ ३९
यस्मादण्वपि भूतानां द्विजान्नोत्पद्यते भयम् ।
तस्य देहाद्विमुक्तस्य भयं नास्ति कुतश्चन ॥ ४०
आगारादभिनिष्क्रान्तः पवित्रोपचितो मुनिः ।
समुपोढेषु कामेषु निरपेक्षः परिव्रजेत् ॥ ४१
एकएव चरेन्नित्यं सिद्ध्यर्थमसहायवान् ।
सिद्धिमेकस्य संपश्यन्न जहाति न हीयते ॥ ४२
अनग्निरनिकेतः स्याद्ग्राममन्नार्थमाश्रयेत् ।
उपेक्षकोऽसङ्कुसुको मुनिर्भावसमाहितः ॥ ४३
कपालं वृक्षमूलानि कुचेलमसहायता ।
समता चैव सर्वस्मिन्नेतन्मुक्तस्य लक्षणम् ॥ ४४
नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।
कालमेव प्रतीक्षेत निर्देशं भृतको यथा ॥ ४५
दृष्टिपूतं न्यसेत् पादं वस्त्रपूतं जलं पिबेत् ।
सत्यपूतां वदेद्वाचं मनःपूतं समाचरेत् ॥ ४६
अतिवादांस्तितिक्षेत नावमन्येत कञ्चन ।
न चेमं देहमाश्रित्य वैरं कुर्वीत केनचित् ॥ ४७
क्रुध्यन्तं न प्रतिक्रुध्येदाक्रुष्टः कुशलं वदेत् ।
सप्तद्वारावकीर्णाञ्च न वाच मनृतां वदेत् ॥ ४८
अध्यात्मरतिरासीनो निरपेक्षो निरामिषः ।
आत्मनैव सहायेन सुखार्थी विचरेदिह ॥ ४९
न चोत्पातनिमित्ताभ्यां न नक्षत्राङ्गविद्यया ।
नानुशासनवादाभ्यां भिक्षां लिप्सेत कर्हिचित् ॥ ५०

न तापसैर्ब्राह्मणैर्वा वयोभिरपि वा श्वभिः।
आकीर्णं भिक्षुकैर्वान्यैरागारमुपसंव्रजेत्॥ ५१
कॢप्तकेशनखश्मश्रुः पात्री दण्डी कुसुम्भवान्।
विचरेन्नियतो नित्यं सर्वभूतान्यपीड़यन्॥ ५२
अतैजसानि पात्राणि तस्य स्युर्निर्व्रणानि च।
तेषामद्भिः स्मृतं शौचं चमसानामिवाध्वरे॥ ५३
अलाबुं दारुपात्रंच मृण्मयं वैदलन्तथा।
एतानि यतिपात्राणि मनुः स्वायम्भुवोऽब्रवीत्॥ ५४
एककालंचरेद्भैक्षं न प्रसज्जेत विस्तरे।
भैक्षे प्रसक्तोहि यतिर्विषयेष्वपि सज्जति॥ ५५
विधूमे सन्नमुषले व्यङ्गारे भुक्तवज्जने।
वृत्ते शरावसम्पाते भिक्षां नित्यं यतिश्चरेत्॥ ५६
अलाभे न विषादी स्याल्लाभे चैव न हर्षयेत्।
प्राणयात्रिकमात्रः स्यान्मात्रासङ्गाद्विनिर्गतः॥ ५७
अभिपूजितलाभांस्तु जुगुप्सेतैव सर्वशः।
अभिपूजितलाभैश्च यतिर्मुक्तोऽपि बध्यते॥ ५८
अल्पान्नाभ्यवहारेण रहःस्थानासनेन च।
ह्रियमाणानि विषयैरिन्द्रियाणि निवर्त्तयेत्॥ ५९
इन्द्रियाणां निरोधेन रागद्वेषक्षयेण च।
अहिंसया च भूतानाममृतत्वाय कल्पते॥ ६०
अवेक्षेत गतीर्नॄणां कर्मदोषसमुद्भवाः।
निरये चैव पतनं यातनांच यमक्षये॥ ६१
विप्रयोगं प्रियैश्चैव संयोगंच तथाप्रियैः।
जरया चाभिभवनं व्याधिभिश्चोपपीड़नम्॥ ६२

देहादुत्क्रमणंचास्मात् पुनर्गर्भे च सम्भवम् ।
योनिकोटिसहस्रेषु सृतीश्चास्यान्तरात्मनः ॥ ६३
अधर्मप्रभवंचैव दुःखयोगं शरीरिणाम् ।
धर्मार्थप्रभवंचैव सुखसंयोगमक्षयम् ॥ ६४
सूक्ष्मतांचान्ववेक्षेत योगेन परमात्मनः ।
देहेषु च समुत्पत्तिमुत्तमेष्वधमेषु च ॥ ६५
दूषितोऽपि चरेद्धर्मं यत्र तत्राश्रमे रतः ।
समः सर्वेषु भूतेषु न लिङ्गं धर्मकारणम् ॥ ६६
फलं कतकवृक्षस्य यद्यप्यम्बुप्रसादकम् ।
न नामग्रहणादेव तस्य वारि प्रसीदति ॥ ६७
संरक्षणार्थं जन्तूनां रात्रावहनि वा सदा ।
शरीरस्यात्यये चैव समीक्ष्य वसुधाञ्चरेत् ॥ ६८
अह्ना रात्र्या च यान् जन्तून् हिनस्त्यज्ञानतो यतिः ।
तेषां स्नात्वा विशुद्ध्यर्थं प्राणायामान् षडाचरेत् ॥ ६९
प्राणायामा ब्राह्मणस्य त्रयोऽपि विधिवत् कृताः ।
व्याहृतिप्रणवैर्युक्ता विज्ञेयं परमन्तपः ॥ ७०
दह्यन्ते ध्मायमानानां धातूनां हि यथा मलाः ।
तथेन्द्रियाणां दह्यन्ते दोषाः प्राणस्य निग्रहात् ॥ ७१
प्राणायामैर्दहेद्दोषान् धारणाभिश्च किल्बिषम् ।
प्रत्याहारेण संसर्गान् ध्यानेनानीश्वरान् गुणान् ॥ ७२
उच्चावचेषु भूतेषु दुर्ज्ञेयामकृतात्मभिः ।
ध्यानयोगेन संपश्येद्गतिमस्यान्तरात्मनः ॥ ७३
सम्यग्दर्शनसम्पन्नः कर्मभिर्न निबध्यते ।
दर्शनेन विहीनस्तु संसारं प्रतिपद्यते ॥ ७४

अहिंसयेन्द्रियासङ्गैर्वैदिकैश्चैव कर्मभिः।
तपसश्चरणैश्चोग्रैः साधयन्तीह तत्पदम्॥ ७५
अस्थिस्थूणं स्नायुयुतं मांसशोणितलेपनम्।
चर्मावनद्धं दुर्गन्धिपूर्णं मूत्रपुरीषयोः॥ ७६
जराशोकसमाविष्टं रोगायतनमातुरम्।
रजस्वलमनित्यंच भूतावासमिमं त्यजेत्॥ ७७
नदीकूलं यथा वृक्षो वृक्षं वा शकुनिर्यथा।
तथा त्यजन्निमन्देहं कृच्छ्राद्ग्राहाद्विमुच्यते॥ ७८
प्रियेषु स्वेषु सुकृतमप्रियेषु च दुष्कृतम्।
विसृज्य ध्यानयोगेन ब्रह्माभ्येति सनातनम्॥ ७९
यदा भावेन भवति सर्वभावेषु निःस्पृहः।
तदा सुखमवाप्नोति प्रेत्य चेह च शाश्वतम्॥ ८०
अनेन विधिना सर्वांस्त्यक्त्वा सङ्गान् शनैःशनैः।
सर्वद्वन्द्वविनिर्मुक्तो ब्रह्मण्येवावतिष्ठते॥ ८१
ध्यानिकं सर्वमेवैतत् यदेतदभिशब्दितम्।
न ह्यनध्यात्मवित् कश्चित् क्रियाफलमुपाश्नुते॥ ८२
अधियज्ञं ब्रह्म जपेदाधिदैविकमेव च।
आध्यात्मिकंच सततं वेदान्ताभिहितंच यत्॥ ८३
इदं शरणमज्ञानामिदमेव विजानताम्।
इदमन्विच्छतां स्वर्गमिदमानन्त्यमिच्छताम्॥ ८४
अनेन क्रमयोगेन परिव्रजति यो द्विजः।
स विधूयेह पाप्मानं परं ब्रह्माधिगच्छति॥ ८५
एष धर्मोऽनुशिष्टो वो यतीनां नियतात्मनाम्।
वेदसंन्यासिकानान्तु कर्मयोगं निबोधत॥ ८६

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः ॥ ८७
सर्वेऽपि क्रमशस्त्वेते यथाशास्त्रं निषेविताः ।
यथोक्तकारिणं विप्रं नयन्ति परमां गतिम् ॥ ८८
सर्वेषामपि चैतेषां वेदस्मृतिविधानतः ।
गृहस्थ उच्यते श्रेष्ठः स त्रीनेतान् बिभर्त्ति हि ॥ ८९
यथा नदीनदाः सर्वे सागरे यान्ति संस्थितिम् ।
तथैवाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम् ॥ ९०
चतुर्भिरपि चैवैतैर्नित्यमाश्रमिभिर्द्विजैः ।
दशलक्षणको धर्मः सेवितव्यः प्रयत्नतः ॥ ९१
धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥ ९२
दश लक्षणानि धर्मस्य ये विप्राः समधीयते ।
अधीत्य चानुवर्त्तन्ते ते यान्ति परमाङ्गतिम् ॥ ९३
दशलक्षणकं धर्ममनुतिष्ठन् समाहितः ।
वेदान्तं विधिवच्छ्रुत्वा संन्यसेदनृणो द्विजः ॥ ९४
संन्यस्य सर्वकर्माणि कर्मदोषानपानुदन् ।
नियतो वेदमभ्यस्य पुत्त्रैश्वर्य्ये सुखं वसेत् ॥ ९५
एवं संन्यस्य कर्माणि स्वकार्य्यपरमोऽस्पृहः ।
संन्यासेनापहत्यैनः प्राप्नोति परमाङ्गतिम् ॥ ९६
एष वोऽभिहितो धर्मो ब्राह्मणस्य चतुर्विधः ।
पुण्योऽक्षयफलः प्रेत्य राज्ञां धर्मं निबोधत ॥ ९७

इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां संहितायां
षष्ठोऽध्यायः ।

सप्तमोऽध्यायः ।

राजधर्मान् प्रवक्ष्यामि यथावृत्तो भवेन्नृपः ।
सम्भवश्च यथा तस्य सिद्धिश्च परमा यथा ॥ १
ब्राह्मं प्राप्तेन संस्कारं क्षत्रियेण यथाविधि ।
सर्वस्यास्य यथान्यायं कर्त्तव्यं परिरक्षणम् ॥ २
अराजके हि लोकेऽस्मिन् सर्वतो विद्रुते भयात् ।
रक्षार्थमस्य सर्वस्य राजानमसृजत् प्रभुः ॥ ३
इन्द्रानिलयमार्काणामग्नेश्च वरुणस्य च ।
चन्द्रवित्तेशयोश्चैव मात्रा निर्हृत्य शाश्वतीः ॥ ४
यस्मादेषां सुरेन्द्राणां मात्राभ्यो निर्मितो नृपः ।
तस्मादभिभवत्येष सर्वभूतानि तेजसा ॥ ५
तपत्यादित्यवच्चैष चक्षूंषि च मनांसि च ।
न चैनं भुवि शक्नोति कश्चिदप्यभिवीक्षितुम् ॥ ६
सोऽग्निर्भवति वायुश्च सोऽर्कः सोमः स धर्मराट् ।
स कुबेरः स वरुणः स महेन्द्रः प्रभावतः ॥ ७
बालोऽपि नावमन्तव्यो मनुष्य इति भूमिपः ।
महती देवता ह्येषा नररूपेण तिष्ठति ॥ ८
एकमेव दहत्यग्निर्नरं दुरुपसर्पिणम् ।
कुलं दहति राजाग्निः सपशुद्रव्यसंचयम् ॥ ९
कार्य्यं सोऽवेक्ष्य शक्तिञ्च देशकालौ च तत्त्वतः ।
कुरुते धर्मसिद्ध्यर्थं विश्वरूपं पुनः पुनः ॥ १०

यस्य प्रसादे पद्मा श्रीर्विजयश्च पराक्रमे।
मृत्युश्च वसति क्रोधे सर्वतेजोमयो हि सः॥ ११
तं यस्तु द्वेष्टि संमोहात् स विनश्यत्यसंशयम्।
तस्य ह्याशु विनाशाय राजा प्रकुरुते मनः॥ १२
तस्माद्धर्मं यमिष्टेषु स व्यवस्येन्नराधिपः।
अनिष्टं चाप्यनिष्टेषु तं धर्मं न विचालयेत्॥ १३
तस्यार्थे सर्वभूतानां गोप्तारं धर्ममात्मजम्।
ब्रह्मतेजोमयं दण्डमसृजत् पूर्वमीश्वरः॥ १४
तस्य सर्वाणि भूतानि स्थावराणि चराणि च।
भयाद्भोगाय कल्पन्ते स्वधर्मान्न चलन्ति च॥ १५
तं देशकालौ शक्तिं च विद्यां चावेक्ष्य तत्त्वतः।
यथार्हतः सम्प्रणयेन्नरेष्वन्यायवर्त्तिषु॥ १६
स राजा पुरुषो दण्डः स नेता शासिता च सः।
चतुर्णामाश्रमाणाञ्च धर्मस्य प्रतिभूः स्मृतः॥ १७
दण्डः शास्ति प्रजाः सर्वा दण्ड एवाभिरक्षति।
दण्डः सुप्तेषु जागर्त्ति दण्डं धर्मं विदुर्बुधाः॥ १८
समीक्ष्य स धृतः सम्यक् सर्वा रञ्जयति प्रजाः।
असमीक्ष्य प्रणीतस्तु विनाशयति सर्वतः॥ १९
यदि न प्रणयेद्राजा दण्डं दण्ड्येष्वतन्द्रितः।
शूले मत्स्यानिवापक्ष्यन् दुर्बलान् बलवत्तराः॥ २०
अद्यात् काकः पुरोडाशं श्वावलिह्याद्धविस्तथा।
स्वाम्यञ्च न स्यात् कस्मिंश्चित् प्रवर्त्तेताधरोत्तरम्॥ २१
सर्वो दण्डजितो लोको दुर्लभो हि शुचिर्नरः।
दण्डस्य हि भयात् सर्वं जगद्भोगाय कल्पते॥ २२

देवदानवगन्धर्वा रक्षांसि पतगोरगाः ।
तेऽपि भोगाय कल्पन्ते दण्डेनैव निपीड़िताः ॥ २३

दुष्येयुः सर्ववर्णाश्च भिद्येरन् सर्वसेतवः ।
सर्वलोकप्रकोपश्च भवेद्दण्डस्य विभ्रमात् ॥ २४

यत्र श्यामो लोहिताक्षो दण्डश्चरति पापहा ।
प्रजास्तत्र न मुह्यन्ति नेता चेत् साधु पश्यति ॥ २५

तस्याहुः संप्रणेतारं राजानं सत्यवादिनम् ।
समीक्ष्यकारिणं प्राज्ञं धर्मकामार्थकोविदम् ॥ २६

तं राजा प्रणयन् सम्यक् त्रिवर्गेणाभिवर्द्धते ।
कामात्मा विषमः क्षुद्रो दण्डेनैव निहन्यते ॥ २७

दण्डो हि सुमहत्तेजो दुर्द्धरश्चाकृतात्मभिः ।
धर्माद्विचलितं हन्ति नृपमेव सबान्धवम् ॥ २८

ततो दुर्गंच राष्ट्रञ्च लोकंच सचराचरम् ।
अन्तरीक्षगतांश्चैव मुनीन् देवांश्च पीड़येत् ॥ २९

सोऽसहायेन मूढ़ेन लुब्धेनाकृतबुद्धिना ।
न शक्यो न्यायतो नेतुं सक्तेन विषयेषु च ॥ ३०

शुचिना सत्यसन्धेन यथाशास्त्रानुसारिणा ।
प्रणेतुं शक्यते दण्डः सुसहायेन धीमता ॥ ३१

स्वराष्ट्रे न्यायवृत्तः स्याद्भृशदण्डश्च शत्रुषु ।
सुहृत्स्वजिह्मः स्निग्धेषु ब्राह्मणेषु क्षमान्वितः ॥ ३२

एवं वृत्तस्य नृपतेः शिलोञ्छेनापि जीवतः ।
विस्तीर्य्यते यशो लोके तैलबिन्दुरिवाम्भसि ॥ ३३

अतस्तु विपरीतस्य नृपतेरजितात्मनः ।
संक्षिप्यते यशो लोके घृतबिन्दुरिवाम्भसि ॥ ३४

स्वे स्वे धर्मे निविष्टानां सर्वेषामनुपूर्वशः ।
वर्णानामाश्रमाणाञ्च राजा सृष्टोऽभिरक्षिता ॥ ३५

तेन यद् यत् सभृत्येन कर्त्तव्यं रक्षता प्रजाः ।
तत्तद्वो ऽहं प्रवक्ष्यामि यथावदनुपूर्वशः ॥ ३६

ब्राह्मणान् पर्य्युपासीत प्रातरुत्थाय पार्थिवः ।
त्रैविद्यवृद्धान् विदुषस्तिष्ठेत्तेषांच शासने ॥ ३७

वृद्धांश्च नित्यं सेवेत विप्रान् वेदविदः शुचीन् ।
वृद्धसेवी हि सततं रक्षोभिरपि पूज्यते ॥ ३८

तेभ्योऽधिगच्छेद्विनयं विनीतात्मापि नित्यशः ।
विनीतात्मा हि नृपतिर्न विनश्यति कर्हिचित् ॥ ३९

बहवोऽविनयान्नष्टा राजानः सपरिच्छदाः ।
वनस्था अपि राज्यानि विनयात् प्रतिपेदिरे ॥ ४०

वेणो विनष्टोऽविनयान्नहुषश्चैव पार्थिवः ।
सुदासो यावनिश्चैव सुमुखो निमिरेव च ॥ ४१

पृथुस्तु विनयाद्राज्यं प्राप्तवान् मनुरेव च ।
कुवेरश्च धनैश्वर्य्यं ब्राह्मण्यंचैव गाधिजः ॥ ४२

त्रैविद्येभ्यस्त्रयीं विद्यान् दण्डनीतिंच शाश्वतीम् ।
आन्वीक्षिकींचात्मविद्यां वार्त्तारम्भांश्च लोकतः ॥ ४३

इन्द्रियाणां जये योगं समातिष्ठेद्दिवानिशम् ।
जितेन्द्रियोहि शक्नोति वशे स्थापयितुं प्रजाः ॥ ४४

दश कामसमुत्थानि तथाष्टौ क्रोधजानि च ।
व्यसनानि दुरन्तानि प्रयत्नेन विवर्जयेत् ॥ ४५

कामजेषु प्रसक्तोहि व्यसनेषु महीपतिः ।
वियुज्यतेऽर्थधर्माभ्यां क्रोधजेष्वात्मनैव तु ॥ ४६

मृगयाक्षो दिवास्वप्नः परिवादः स्त्रियोमदः ।
तौर्य्यत्रिकं वृथाट्या च कामजो दशकोगणः ॥ ४७
पैशुन्यं साहसं द्रोह ईर्षासूयार्थदूषणम् ।
वाग्दण्डजंच पारुष्यं क्रोधजोऽपि गणोऽष्टकः ॥ ४८
द्वयोरप्येतयोर्मूलं यं सर्वे कवयोविदुः ।
तं यत्नेन जयेल्लोभं तज्जावेतावुभौ गणौ ॥ ४९
पानमक्षाः स्त्रियश्चैव मृगया च यथाक्रमम् ।
एतत् कष्टतमं विद्याच्चतुष्कं कामजे गणे ॥ ५०
दण्डस्य पातनंचैव वाक्पारुष्यार्थदूषणे ।
क्रोधजेऽपि गणे विद्यात् कष्टमेतत्त्रिकं सदा ॥ ५१
सप्तकस्यास्य वर्गस्य सर्वत्रैवानुषङ्गिणः ।
पूर्वं पूर्वं गुरुतरं विद्याद्व्यसनमात्मवान् ॥ ५२
व्यसनस्य च मृत्योश्च व्यसनं कष्टमुच्यते ।
व्यसन्यधोऽधोव्रजति स्वर्य्यात्यव्यसनी मृतः ॥ ५३
मौलान् शास्त्रविदः शूरान् लब्धलक्षान् कुलोद्गतान् ।
सचिवान् सप्त चाष्टौ वा प्रकुर्वीतपरीक्षितान् ॥ ५४
अपि यत् सुकरं कर्म तदप्येकेन दुष्करम् ।
विशेषतोऽसहायेन किन्तु राज्यं महोदयम् ॥ ५५
तैः सार्द्धं चिन्तयेन्नित्यं सामान्यं सन्धिविग्रहम् ।
स्थानं समुदयं गुप्तिं लब्धप्रशमनानि च ॥ ५६
तेषां स्वं स्वमभिप्रायमुपलभ्य पृथक् पृथक् ।
समस्तानांच कार्य्येषु विदध्याद्धितमात्मनः ॥ ५७
सर्वेषान्तु विशिष्टेन ब्राह्मणेन विपश्चिता ।
मन्त्रयेत् परमं मन्त्रं राजा षाड्गुण्यसंयुतम् ॥ ५८

नित्यं तस्मिन् समाश्वस्तः सर्वकार्य्याणि निःक्षिपेत्।
तेन सार्द्धं विनिश्चित्य ततः कर्म्म समारभेत्॥ ५९
अन्यानपि प्रकुर्वीत शुचीन् प्राज्ञानवस्थितान्।
सम्यगर्थसमाहर्तॄनमात्यान् सुपरीक्षितान्॥ ६०
निर्वर्त्तेतास्य यावद्भिरितिकर्त्तव्यता नृभिः।
तावतोऽतन्द्रितान् दक्षान् प्रकुर्वीत विचक्षणान्॥ ६१
तेषामर्थे नियुञ्जीत शूरान् दक्षान् कुलोद्गतान्।
शुचीनाकरकर्मान्ते भीरूनन्तर्निवेशने॥ ६२
दूतं चैव प्रकुर्वीत सर्वशास्त्रविशारदम्।
इङ्गिताकारचेष्टज्ञं शुचिं दक्षं कुलोद्गतम्॥ ६३
अनुरक्तः शुचिर्दक्षः स्मृतिमान् देशकालवित्।
वपुष्मान् वीतभीर्वाग्मी दूतो राज्ञः प्रशस्यते॥ ६४
अमात्ये दण्ड आयत्तो दण्डे वैनयिकी क्रिया।
नृपतौ कोषराष्ट्रे च दूते सन्धिविपर्य्ययौ॥ ६५
दूत एव हि सन्धत्ते भिनत्त्येव च संहतान्।
दूतस्तत् कुरुते कर्म्म भिद्यन्ते येन मानवाः॥ ६६
स विद्यादस्य कृत्येषु निगूढेङ्गितचेष्टितैः।
आकारमिङ्गितं चेष्टां भृत्येषु च चिकीर्षितम्॥ ६७
बुद्ध्वा च सर्वं तत्त्वेन परराजचिकीर्षितम्।
तथा प्रयत्नमातिष्ठेद्यथात्मानं न पीडयेत्॥ ६८
जाङ्गलं सस्यसम्पन्नमार्य्यप्रायमनाविलम्।
रम्यमानतसामन्तं स्वाजीव्यं देशमावसेत्॥ ६९
धन्वदुर्गं महीदुर्गमब्दुर्गं वार्क्षमेव वा।
नृदुर्गं गिरिदुर्गं वा समाश्रित्य वसेत् पुरम्॥ ७०

सर्वेण तु प्रयत्नेन गिरिदुर्गं समाश्रयेत् ।
एषां हि बहुगुण्येन गिरिदुर्गं विशिष्यते ॥ ७१
त्रीण्याद्यान्याश्रितास्त्वेषां मृगगर्त्ताश्रयाप्सराः ।
त्रीण्युत्तराणि क्रमशः प्लवङ्गमनरामराः ॥ ७२
यथा दुर्गाश्रितानेतान्नोपहिंसन्ति शत्रवः ।
तथारयो न हिंसन्ति नृपं दुर्गसमाश्रितम् ॥ ७३
एकः शतं योधयति प्राकारस्थो धनुर्द्धरः ।
शतं दशसहस्राणि तस्माद्दुर्गं विधीयते ॥ ७४
तत् स्यादायुधसम्पन्नं धनधान्येन वाहनैः ।
ब्राह्मणैः शिल्पिभिर्यन्त्रैर्यवसेनोदकेन च ॥ ७५
तस्य मध्ये सुपर्य्याप्तं कारयेद्गृहमात्मनः ।
गुप्तं सर्वर्त्तुकं शुभ्रं जलवृक्षसमन्वितम् ॥ ७६
तदध्यास्योद्वहेद्भार्य्यां सवर्णां लक्षणान्विताम् ।
कुले महति सम्भूतां हृद्यां रूपगुणान्विताम् ॥ ७७
पुरोहितंच कुर्वीत वृणुयादेव चर्त्विजम् ।
तेऽस्य गृह्याणि कर्म्माणि कुर्य्युर्वैतानिकानि च ॥ ७८
यजेत राजा क्रतुभिर्विविधैराप्तदक्षिणैः ।
धर्मार्थं चैव विप्रेभ्यो दद्याद्भोगान् धनानि च ॥ ७९
सांवत्सरिकमाप्तैश्च राष्ट्रादाहारयेद्बलिम् ।
स्याच्चाम्नायपरो लोके वर्त्तेत पितृवन्नृषु ॥ ८०
अध्यक्षान् विविधान् कुर्य्यात्तत्र तत्र विपश्चितः ।
तेऽस्य सर्वाण्यवेक्षेरन्नृणां कार्य्याणि कुर्वताम् ॥ ८१
आवृत्तानां गुरुकुलाद्विप्राणां पूजकोभवेत् ।
नृपाणामक्षयो ह्येष निधिर्ब्राह्मोऽभिधीयते ॥ ८२

न तं स्तेना न चामित्रा हरन्ति न च नश्यति।
तस्माद्राज्ञा निधातव्यो ब्राह्मणेष्वक्षयो निधिः॥ ८३
न स्कन्दते न व्यथते न विनश्यति कर्हिचित्।
वरिष्ठमग्निहोत्रेभ्यो ब्राह्मणस्य मुखे हुतम्॥ ८४
सममब्राह्मणे दानं द्विगुणं ब्राह्मणब्रुवे।
प्राधीते शतसाहस्रमनन्तं वेदपारगे॥ ८५
पात्रस्य हि विशेषेण श्रद्दधानतयैव च।
अल्पं वा बहु वा प्रेत्य दानस्यावाप्यते फलम्॥ ८६
समोत्तमाधमै राजा त्वाहूतः पालयन् प्रजाः।
न निवर्त्तेत संग्रामात् क्षात्रं धर्ममनुस्मरन्॥ ८७
संग्रामेष्वनिवर्त्तित्वं प्रजानांचैव पालनम्।
शुश्रूषा ब्राह्मणानांच राज्ञां श्रेयस्करं परम्॥ ८८
आहवेषु मिथोऽन्योन्यं जिघांसन्तो महीक्षितः।
युध्यमानाः परं शक्त्या स्वर्गं यान्त्यपराङ्मुखाः॥ ८९
न कूटैरायुधैर्हन्यात् युध्यमानो रणे रिपून्।
न कर्णिभिर्नापि दिग्धैर्नाग्निज्वलिततेजनैः॥ ९०
न च हन्यात् स्थलारूढं न क्लीबं न कृताञ्जलिम्।
न मुक्तकेशं नासीनं न तवास्मीति वादिनम्॥ ९१
न सुप्तं न विसन्नाहं न नग्नं न निरायुधम्।
नायुध्यमानं पश्यन्तं न परेण समागतम्॥ ९२
नायुधव्यसनप्राप्तं नार्त्तं नातिपरिक्षतम्।
न भीतं न परावृत्तं सतां धर्ममनुस्मरन्॥ ९३
यस्तु भीतः परावृत्तः संग्रामे हन्यते परैः।
भर्त्तुर्यद्दुष्कृतं किंचित् तत् सर्वं प्रतिपद्यते॥ ९४

यच्चास्य सुकृतं किंचिदमुत्रार्थमुपार्जितम् ।
भर्त्ता तत् सर्वमादत्ते परावृत्तहतस्य तु ॥ ९५

रथाश्वं हस्तिनं छत्रं धनं धान्यं पशून् स्त्रियः ।
सर्वद्रव्याणि कुप्यं च यो यज्जयति तस्य तत् ॥ ९६

राज्ञश्च दद्युरुद्धारमित्येषा वैदिकी श्रुतिः ।
राज्ञा च सर्वयोधेभ्यो दातव्यमपृथग्जितम् ॥ ९७

एषोऽनुपस्कृतः प्रोक्तो योधधर्मः सनातनः ।
अस्माद्धर्मान्न च्यवेत क्षत्रियो घ्नन् रणे रिपून् ॥ ९८

अलब्धं चैव लिप्सेत लब्धं रक्षेत् प्रयत्नतः ।
रक्षितं वर्द्धयेच्चैव वृद्धं पात्रेषु निक्षिपेत् ॥ ९९

एतच्चतुर्विधं विद्यात् पुरुषार्थप्रयोजनम् ।
अस्य नित्यमनुष्ठानं सम्यक् कुर्यादतन्द्रितः ॥ १००

अलब्धमिच्छेद्दण्डेन लब्धं रक्षेदवेक्षया ।
रक्षितं वर्द्धयेद्वृद्ध्या वृद्धं दानेन निक्षिपेत् ॥ १०१

नित्यमुद्यतदण्डः स्यान्नित्यं विवृतपौरुषः ।
नित्यं संवृतसंवार्य्यो नित्यं छिद्रानुसार्य्यरेः ॥ १०२

नित्यमुद्यतदण्डस्य कृत्स्नमुद्विजते जगत् ।
तस्मात् सर्वाणि भूतानि दण्डेनैव प्रसाधयेत् ॥ १०३

अमाययैव वर्त्तेत न कथंचन मायया ।
बुध्येतारिप्रयुक्तां च मायां नित्यं स्वसंवृतः ॥ १०४

नास्य छिद्रं परोविद्यात् विद्याच्छिद्रं परस्य तु ।
गूहेत् कूर्म इवाङ्गानि रक्षेद्विवरमात्मनः ॥ १०५

बकवच्चिन्तयेदर्थान् सिंहवच्च पराक्रमेत् ।
वृकवच्चावलुम्पेत शशवच्च विनिष्पतेत् ॥ १०६

एवं विजयमानस्य येऽस्य स्युः परिपन्थिनः।
तानानयेद्वशं सर्वान् सामादिभिरुपक्रमैः॥ १०७

यदि ते तु न तिष्ठेयुरुपायैः प्रथमैस्त्रिभिः।
दण्डेनैव प्रसह्यैतांश्छनकैर्वशमानयेत्॥ १०८

सामादीनामुपायानां चतुर्णामपि पण्डिताः।
सामदण्डौ प्रशंसन्ति नित्यं राष्ट्राभिवृद्धये॥ १०९

यथोद्धरति निर्दाता कक्षं धान्यञ्च रक्षति।
तथा रक्षेन्नृपो राष्ट्रं हन्याच्च परिपन्थिनः॥ ११०

मोहाद्राजा स्वराष्ट्रं यः कर्षयत्यनवेक्षया।
सोऽचिराद्भ्रश्यते राज्याज्जीविताच्च सबान्धवः॥ १११

शरीरकर्षणात् प्राणाः क्षीयन्ते प्राणिनां यथा।
तथा राज्ञामपि प्राणाः क्षीयन्ते राष्ट्रकर्षणात्॥ ११२

राष्ट्रस्य संग्रहे नित्यं विधानमिदमाचरेत्।
सुसंगृहीतराष्ट्रो हि पार्थिवः सुखमेधते॥ ११३

द्वयोस्त्रयाणां पंचानां मध्ये गुल्ममधिष्ठितम्।
तथा ग्रामशतानांच कुर्य्याद्राष्ट्रस्य संग्रहम्॥ ११४

ग्रामस्याधिपतिं कुर्य्याद्दशग्रामपतिं तथा।
विंशतीशं शतेशंच सहस्रपतिमेव च॥ ११५

ग्रामे दोषान् समुत्पन्नान् ग्रामिकः शनकैः स्वयम्।
शंसेद्ग्रामदशेशाय दशेशोविंशतीशिने॥ ११६

विंशतीशस्तु तत्सर्वं शतेशाय निवेदयेत्।
शंसेद्ग्रामशतेशस्तु सहस्रपतये स्वयम्॥ ११७

यानि राजप्रदेयानि प्रत्यहं ग्रामवासिभिः।
अन्नपानेन्धनादीनि ग्रामिकस्तान्यवाप्नुयात्॥ ११८

दशी कुलन्तु भुञ्जीत विंशी पंच कुलानि च।
ग्रामं ग्रामशताध्यक्षः सहस्राधिपतिः पुरम् ॥ ११९
तेषां ग्राम्याणि कार्य्याणि पृथक्कार्य्याणि चैव हि।
राज्ञोऽन्यः सचिवः स्निग्धस्तानि पश्येदतन्द्रितः ॥ १२०
नगरे नगरे चैकं कुर्य्यात् सर्वार्थचिन्तकम्।
उच्चैः स्थानं घोररूपं नक्षत्राणामिव ग्रहम् ॥ १२१
स ताननुपरिक्रामेत् सर्वानेव सदा स्वयम्।
तेषां वृत्तं परिणयेत् सम्यग्राष्ट्रेषु तच्चरैः ॥ १२२
राज्ञो हि रक्षाधिकृताः परस्वादायिनः शठाः।
भृत्या भवन्ति प्रायेण तेभ्यो रक्षेदिमाः प्रजाः ॥ १२३
ये कार्य्यिकेभ्योऽर्थमेव गृह्णीयुः पापचेतसः।
तेषां सर्वस्वमादाय राजा कुर्य्यात् प्रवासनम् ॥ १२४
राजकर्मसु युक्तानां स्त्रीणां प्रेष्यजनस्य च।
प्रत्यहं कल्पयेद्वृत्तिं स्थानकर्मानुरूपतः ॥ १२५
पणो देयोऽवकृष्टस्य षड़ुत्कृष्टस्य वेतनम्।
षाण्मासिकस्तथाच्छादो धान्यद्रोणस्तु मासिकः ॥ १२६
क्रयविक्रयमध्वानं भक्तंच सपरिव्ययम्।
योगक्षेमंच सम्प्रेक्ष्य वणिजो दापयेत् करान् ॥ १२७
यथा फलेन युज्येत राजा कर्त्ता च कर्म्मणाम्।
तथावेक्ष्य नृपो राष्ट्रे कल्पयेत् सततं करान् ॥ १२८
यथाल्पाल्पमदन्त्याद्यं वार्य्योकोवत्सषट्पदाः।
तथाल्पाल्पो ग्रहीतव्यो राष्ट्राद्राज्ञाब्दिकः करः ॥ १२९
पञ्चाशद्भाग आदेयो राज्ञा पशुहिरण्ययोः।
धान्यानामष्टमो भागः षष्ठो द्वादश एव वा ॥ १३०

आददीताथ षड्भागं द्रुमांसमधुसर्पिषाम् ।
गन्धौषधिरसानाञ्च पुष्पमूलफलस्य च ॥ १३१
पत्रशाकतृणानाञ्च वैदलस्य च चर्मणां ।
मृण्मयानाञ्च भाण्डानां सर्वस्याश्ममयस्य च ॥ १३२
म्रियमाणोऽप्याददीत न राजा श्रोत्रियात् करम् ।
न च क्षुधाऽस्य संसीदेच्छ्रोत्रियो विषये वसन् ॥ १३३
यस्य राज्ञस्तु विषये श्रोत्रियः सीदति क्षुधा ।
तस्यापि तत्क्षुधा राष्ट्रमचिरेणैव सीदति ॥ १३४
श्रुतवृत्ते विदित्वास्य वृत्तिं धर्म्यां प्रकल्पयेत् ।
संरक्षेत् सर्वतश्चैनं पिता पुत्रमिवौरसम् ॥ १३५
संरक्ष्यमाणो राज्ञा यं कुरुते धर्ममन्वहम् ।
तेनायुर्वर्द्धते राज्ञो द्रविणं राष्ट्रमेव च ॥ १३६
यत्किञ्चिदपि वर्षस्य दापयेत् करसंज्ञितम् ।
व्यवहारेण जीवन्तं राजा राष्ट्रे पृथग्जनम् ॥ १३७
कारुकान् शिल्पिनश्चैव शूद्रांश्चात्मोपजीविनः ।
एकैकं कारयेत् कर्म मासि मासि महीपतिः ॥ १३८
नोच्छिन्द्यादात्मनो मूलं परेषाञ्चातितृष्णया ।
उच्छिन्दन् ह्यात्मनो मूलमात्मानं तांश्च पीडयेत् ॥ १३९
तीक्ष्णश्चैव मृदुश्च स्यात् कार्य्यं वीक्ष्य महीपतिः ।
तीक्ष्णश्चैव मृदुश्चैव राजा भवति सम्मतः ॥ १४०
अमात्यमुख्यं धर्मज्ञं प्राज्ञं दान्तं कुलोद्गतम् ।
स्थापयेदासने तस्मिन् खिन्नः कार्य्येक्षणे नृणाम् ॥ १४१
एवं सर्वं विधायेदमितिकर्त्तव्यमात्मनः ।
युक्तश्चैवाप्रमत्तश्च परिरक्षेदिमाः प्रजाः ॥ १४२

विक्रोशन्त्यो यस्य राष्ट्राद्ध्रियन्ते दस्युभिः प्रजाः ।
संपश्यतः सभृत्यस्य मृतः स न तु जीवति ॥ १४३

क्षत्रियस्य परो धर्म्मः प्रजानामेव पालनम् ।
निर्द्दिष्टफलभोक्ता हि राजा धर्म्मेण युज्यते ॥ १४४

उत्थाय पश्चिमे यामे कृतशौचः समाहितः ।
हुताग्निर्ब्राह्मणांश्चार्च्य प्रविशेत् स शुभां सभाम् ॥ १४५

तत्र स्थितः प्रजाः सर्व्वाः प्रतिनन्द्य विसर्ज्जयेत् ।
विसृज्य च प्रजाः सर्व्वा मन्त्रयेत् सह मन्त्रिभिः ॥ १४६

गिरिपृष्ठं समारुह्य प्रासादं वा रहोगतः ।
अरण्ये निःशलाके वा मन्त्रयेदविभावितः ॥ १४७

यस्य मन्त्रं न जानन्ति समागम्य पृथग्जनाः ।
स कृत्स्नां पृथिवीं भुङ्क्ते कोषहीनोऽपि पार्थिवः ॥ १४८

जड़मुकान्धबधिरांस्तिर्य्यग्योनान् वयोगतान् ।
स्त्रीम्लेच्छव्याधितव्यङ्गान् मन्त्रकालेऽपसारयेत् ॥ १४९

भिन्दन्त्यवमतामन्त्रं तैर्य्यगयोनास्तथैव च ।
स्त्रियश्चैव विशेषेण तस्मात्तत्रादृतोभवेत् ॥ १५०

मध्यन्दिनेऽर्द्धरात्रे वा विश्रान्तो विगतक्लमः ।
चिन्तयेद्धर्म्मकामार्थान् सार्द्धं तैरेकएव वा ॥ १५१

परस्परविरुद्धानां तेषांच समुपार्ज्जनम् ।
कन्यानां सम्प्रदानंच कुमाराणाञ्च रक्षणम् ॥ १५२

दूतसम्प्रेषणंचैव कार्य्यशेषं तथैव च ।
अन्तःपुरप्रचारंच प्रणिधीनाञ्च चेष्टितम् ॥ १५३

कृत्स्नं चाष्टविधं कर्म्म पंच वर्गंच तत्त्वतः ।
अनुरागापरागौ च प्रचारं मण्डलस्य च ॥ १५४

मध्यमस्य प्रचारंच विजिगीषोश्च चेष्टितम् ।
उदासीनप्रचारंच शत्रोश्चैव प्रयत्नतः ॥ १५५

एताः प्रकृतयो मूलं मंडलस्य समासतः ।
अष्टौ चान्याः समाख्याता द्वादशैव तु ताः स्मृताः ॥ १५६

अमात्यराष्ट्रदुर्गार्थदण्डाख्याः पंच चापराः ।
प्रत्येकं कथिताह्येताः संक्षेपेण द्विसप्ततिः ॥ १५७

अनन्तरमरिं विद्यादरिसेविनमेव च ।
अरेरनन्तरं मित्रमुदासीनं तयोः परम् ॥ १५८

तान् सर्वानभिसन्दध्यात् समादिभिरुपक्रमैः ।
व्यस्तैश्चैव समस्तैश्च पौरुषेण नयेन च ॥ १५९

सन्धिञ्च विग्रहञ्चैव यानमासनमेव च ।
द्वैधीभावं संश्रयञ्च षड्गुणांश्चिन्तयेत् सदा ॥ १६०

आसनञ्चैव यानञ्च सन्धिं विग्रहमेव च ।
कार्य्यं वीक्ष्य प्रयुञ्जीत द्वैधं संश्रयमेव च ॥ १६१

सन्धिन्तु द्विविधं विद्याद्राजा विग्रहमेव च ।
उभे यानासने चैव द्विविधः संश्रयः स्मृतः ॥ १६२

समानयानकर्म्मा च विपरीतस्तथैव च ।
तदा त्वायतिसंयुक्तः सन्धिर्ज्ञेयो द्विलक्षणः ॥ १६३

स्वयं कृतश्च कार्य्यार्थमकाले काल एव वा ।
मित्रस्य चैवापकृते द्विविधो विग्रहः स्मृतः ॥ १६४

एकाकिनश्चात्ययिके कार्य्ये प्राप्ते यदृच्छया ।
संहतस्य च मित्रेण द्विविधं यानमुच्यते ॥ १६५

क्षीणस्य चैव क्रमशो दैवात् पूर्वकृतेन वा ।
मित्रस्य चानुरोधेन द्विविधं स्मृतमासनम् ॥ १६६

बलस्य स्वामिनश्चैव स्थितिः कार्य्यार्थसिद्धये ।
द्विविधं कीर्त्त्यते द्वैधं षाड्गुण्यगुणवेदिभिः ॥ १६७
अर्थसम्पादनार्थंच पीड्यमानस्य शत्रुभिः ।
साधुषु व्यपदेशार्थं द्विविधः संश्रयः स्मृतः ॥ १६८
यदावगच्छेदायत्यामाधिक्यं ध्रुवमात्मनः ।
तदात्वे चाल्पिकां पीड़ां तदा सन्धिं समाश्रयेत् ॥ १६९
यदा प्रहृष्टा मन्येत सर्वास्तु प्रकृतीर्भृशम् ।
अत्युच्छ्रितं तथात्मानं तदा कुर्वीत विग्रहम् ॥ १७०
यदा मन्येत भावेन हृष्टं पुष्टं बलं स्वकम् ।
परस्य विपरीतंच तदा यायाद्रिपुं प्रति ॥ १७१
यदा तु स्यात् परिक्षीणो वाहनेन बलेन च ।
तदासीत प्रयत्नेन शनकैः सान्त्वयन्नरीन् ॥ १७२
मन्येतारिं यदा राजा सर्वथा बलवत्तरम् ।
तदा द्विधा बलं कृत्वा साधयेत् कार्य्यमात्मनः ॥ १७३
यदा परबलानान्तु गमनीयतमोभवेत् ।
तदा तु संश्रयेत् क्षिप्रं धार्म्मिकं बलिनं नृपम् ॥ १७४
निग्रहं प्रकृतीनांच कुर्य्याद्योऽरिबलस्य च ।
उपसेवेत तं नित्यं सर्वयत्नैर्गुरुं यथा ॥ १७५
यदि तत्रापि सम्पश्येद्दोषं संश्रयकारितम् ।
सुयुद्धमेव तत्रापि निर्विशङ्कः समाचरेत् ॥ १७६
सर्वोपायैस्तथा कुर्य्यान्नीतिज्ञः पृथिवीपतिः ।
यथास्याभ्यधिका न स्युर्मित्रोदासीनशत्रवः ॥ १७७
आयतिं सर्वकार्य्याणां तदात्वंच विचारयेत् ।
अतीतानांच सर्वेषां गुणदोषौ च तत्त्वतः ॥ १७८

आयत्यां गुणदोषज्ञस्तदात्वे क्षिप्रनिश्चयः ।
अतीते कार्यशेषज्ञः शत्रुभिर्नाभिभूयते ॥ १७९

यथैनं नाभिसन्दध्युर्मित्रोदासीनशत्रवः ।
तथा सर्वं संविदध्यादेष सामासिको नयः ॥ १८०

यदा तु यानमातिष्ठेदरिराष्ट्रं प्रति प्रभुः ।
तदानेन विधानेन यायादरिपुरं शनैः ॥ १८१

मार्गशीर्षे शुभे मासि यायाद् यात्रां महीपतिः ।
फाल्गुनं वाथ चैत्रं वा मासौ प्रति यथाबलम् ॥ १८२

अन्येष्वपि तु कालेषु यदा पश्येद्ध्रुवं जयम् ।
तदा यायाद्विगृह्यैव व्यसने चोत्थिते रिपोः ॥ १८३

कृत्वा विधानं मूले तु यात्रिकं च यथाविधि ।
उपगृह्यास्पदं चैव चारान् सम्यग्विधाय च ॥ १८४

संशोध्य त्रिविधं मार्गं षड्विधं च बलं स्वकम् ।
साम्परायिककल्पेन यायादरिपुरं शनैः ॥ १८५

शत्रुसेविनि मित्रे च गूढे युक्ततरो भवेत् ।
गतप्रत्यागते चैव स हि कष्टतरो रिपुः ॥ १८६

दण्डव्यूहेन तन्मार्गं यायात्तु शकटेन वा ।
वराहमकराभ्यां वा सूच्या वा गरुडेन वा ॥ १८७

यतश्च भयमाशङ्केत्ततो विस्तारयेद्बलम् ।
पद्मेन चैव व्यूहेन निविशेत सदा स्वयम् ॥ १८८

सेनापतिबलाध्यक्षौ सर्वदिक्षु निवेशयेत् ।
यतश्च भयमाशङ्केत् प्राचीं तां कल्पयेद्दिशम् ॥ १८९

गुल्मांश्च स्थापयेदाप्तान् कृतसंज्ञान् समन्ततः ।
स्थाने युद्धे च कुशलानभीरूनविकारिणः ॥ १९०

संहतान् योधयेदल्पान् कामं विस्तारयेद्बहून्।
सूच्या वज्रेण चैवैतान् व्यूहेन व्यूह्य योधयेत्॥ १९१
स्यन्दनाश्वैः समे युध्येदनूपे नौद्विपैस्तथा।
वृक्षगुल्मावृते चापैरसिचर्मायुधैः स्थले॥ १९२
कुरुक्षेत्रांश्च मत्स्यांश्च पंचालान् शूरसेनजान्।
दीर्घान् लघूंश्चैव नरानग्रानीकेषु योधयेत्॥ १९३
प्रहर्षयेद्बलं व्यूह्य तांश्च सम्यक् परीक्षयेत्।
चेष्टाश्चैव विजानीयादरीन् योधयतामपि॥ १९४
उपरुध्यारिमासीत राष्ट्रं चास्योपपीड़येत्।
दूषयेच्चास्य सततं यवसान्नोदकेन्धनम्॥ १९५
भिन्द्याच्चैव तड़ागानि प्राकारपरिखास्तथा।
समवस्कन्दयेच्चैनं रात्रौ वित्रासयेत्तथा॥ १९६
उपजप्यानुपजपेद्बुध्येतैव च तत्कृतम्।
युक्ते च दैवे युध्येत जयप्रेप्सुरपेतभीः॥ १९७
साम्ना दानेन भेदेन समस्तैरथवा पृथक्।
विजेतुं प्रयतेतारीन्न युद्धेन कदाचन॥ १९८
अनित्योविजयोयस्माद्दृश्यते युध्यमानयोः।
पराजयश्च संग्रामे तस्माद्युद्धं विवर्जयेत्॥ १९९
त्रयाणामप्युपायानां पूर्वोक्तानामसम्भवे।
तथा युध्येत संयतो विजयेत रिपून् यथा॥ २००
जित्वा सम्पूजयेद्देवान् ब्राह्मणांश्चैव धार्मिकान्।
प्रदद्यात् परिहारांश्च ख्यापयेदभयानि च॥ २०१
सर्वेषान्तु विदित्वैषां समासेन चिकीर्षितम्।
स्थापयेत्तत्र तद्वंश्यं कुर्य्याच्च समयक्रियाम्॥ २०२

प्रमाणानि च कुर्वीत तेषां धर्म्यान् यथोदितान् ।
रत्नैश्च पूजयेदेनं प्रधानपुरुषैः सह ॥ २०३
आदानमप्रियकरं दानं च प्रियकारकम् ।
अभीप्सितानामर्थानां काले युक्तं प्रशस्यते ॥ २०४
सर्वं कर्मेदमायत्तं विधाने दैवमानुषे ।
तयोर्दैवमचिन्त्यन्तु मानुषे विद्यते क्रिया ॥ २०५
सह वापि व्रजेद्युक्तः सन्धिं कृत्वा प्रयत्नतः ।
मित्रं हिरण्यं भूमिं वा सम्पश्यंस्त्रिविधं फलम् ॥ २०६
पार्ष्णिग्राहं च संप्रेक्ष्य तथाक्रन्दं च मण्डले ।
मित्रादथाप्यमित्राद्वा यात्राफलमवाप्नुयात् ॥ २०७
हिरण्यभूमिसंप्राप्त्या पार्थिवो न तथैधते ।
यथा मित्रं ध्रुवं लब्ध्वा कृशमप्यायतिक्षमम् ॥ २०८
धर्मज्ञं च कृतज्ञं च तुष्टप्रकृतिमेव च ।
अनुरक्तं स्थिरारम्भं लघु मित्रं प्रशस्यते ॥ २०९
प्राज्ञं कुलीनं शूरं च दक्षं दातारमेव च ।
कृतज्ञं धृतिमन्तं च कष्टमाहुररिं बुधाः ॥ २१०
आर्यता पुरुषज्ञानं शौर्यं करुणवेदिता ।
स्थौललक्ष्यं च सततमुदासीनगुणोदयः ॥ २११
क्षेम्यां शस्यप्रदां नित्यं पशुवृद्धिकरीमपि ।
परित्यजेन्नृपो भूमिमात्मार्थमविचारयन् ॥ २१२
आपदर्थं धनं रक्षेद्दारान् रक्षेद्धनैरपि ।
आत्मानं सततं रक्षेद्दारैरपि धनैरपि ॥ २१३
सह सर्वाः समुत्पन्नाः प्रसमीक्ष्यापदो भृशम् ।
संयुक्तांश्च वियुक्तांश्च सर्वोपायान् सृजेद्बुधः ॥ २१४

उपेतारमुपेयंच सर्वोपायांश्च कृत्स्नशः ।
एतत्त्रयं समाश्रित्य प्रयतेतार्थसिद्धये ॥ २१५

एवं सर्वमिदं राजा सह संमन्त्र्य मन्त्रिभिः ।
व्यायाम्याप्लुत्यमध्याह्ने भोक्तुमन्तःपुरं विशेत् ॥ २१६

तत्रात्मभूतैः कालज्ञैरहार्यैः परिचारकैः ।
सुपरीक्षितमन्नाद्यमद्यान्मन्त्रैर्विषापहैः ॥ २१७

विषघ्नैरगदैश्चास्य सर्वद्रव्याणि योजयेत् ।
विषघ्नानि च रत्नानि नियतोधारयेत् सदा ॥ २१८

परीक्षिताः स्त्रियश्चैनं व्यजनोदकधूपनैः ।
वेशाभरणसंशुद्धाः स्पृशेयुः सुसमाहिताः ॥ २१९

एवं प्रयत्नं कुर्वीत यानशय्यासनाशने ।
स्नाने प्रसाधने चैव सर्वालङ्कारकेषु च ॥ २२०

भुक्तवान् विहरेच्चैव स्त्रीभिरन्तःपुरे सह ।
विहृत्य तु यथाकालं पुनः कार्य्याणि चिन्तयेत् ॥ २२१

अलङ्कृतश्च सम्पश्येदायुधीयं पुनर्जनम् ।
वाहनानि च सर्वाणि शस्त्राण्याभरणानि च ॥ २२२

सन्ध्यांचोपास्य शृणुयादन्तर्वेश्मनि शस्त्रभृत् ।
रहस्याख्यायिनांचैव प्रणिधीनांच चेष्टितम् ॥ २२३

गत्वा कक्षान्तरं त्वन्यं समनुज्ञाप्य तं जनम् ।
प्रविशेद्भोजनार्थंच स्त्रीवृतोऽन्तःपुरं पुनः ॥ २२४

तत्र भुक्त्वा पुनः किंचित्तूर्य्यघोषैः प्रहर्षितः ।
संविशेत्तु यथाकालमुत्तिष्ठेच्च गतक्लमः ॥ २२५

एतद्विधानमातिष्ठेदरोगः पृथिवीपतिः ।
अस्वस्थः सर्वमेतत्तु भृत्येषु विनियोजयेत् ॥ २२६

इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां संहितायां
राजधर्मो नाम सप्तमोऽध्यायः ॥ ७

अष्टमोऽध्यायः ।

व्यवहारान् दिदृक्षुस्तु ब्राह्मणैः सह पार्थिवः ।
मन्त्रज्ञैर्मन्त्रिभिश्चैव विनीतः प्रविशेत् सभाम् ॥ १
तत्रासीनः स्थितोवापि पाणिमुद्यम्य दक्षिणम् ।
विनीतवेशाभरणः पश्येत् कार्य्याणि कार्य्यिणाम् ॥ २
प्रत्यहं देशदृष्टैश्च शास्त्रदृष्टैश्च हेतुभिः ।
अष्टादशसु मार्गेषु निबद्धानि पृथक् पृथक् ॥ ३
तेषामाद्यमृणादानं निःक्षेपोऽस्वामिविक्रयः ।
सम्भूय च समुत्थानं दत्तस्यानपकर्म च ॥ ४
वेतनस्यैव चादानं संविदश्च व्यतिक्रमः ।
क्रयविक्रयानुशयो विवादः स्वामिपालयोः ॥ ५
सीमाविवादधर्मश्च पारुष्ये दण्डवाचिके ।
स्तेयंच साहसंचैव स्त्रीसंग्रहणमेव च ॥ ६
स्त्रीपुंधर्मो विभागश्च द्यूतमाह्वय एव च ।
पदान्यष्टादशैतानि व्यवहारस्थिताविह । ७
एषु स्थानेषु भूयिष्ठं विवादं चरतां नृणाम् ।
धर्मं शाश्वतमाश्रित्य कुर्य्यात् कार्य्यविनिर्णयम् ॥ ८

यदा स्वयं न कुर्य्यात्तु नृपतिः कार्य्यदर्शनम्।
तदा नियुञ्ज्याद्विद्वांसं ब्राह्मणं कार्य्यदर्शने ॥ ९
सोऽस्य कार्य्याणि सम्पश्येत् सभ्यैरेव त्रिभिर्वृतः।
सभामेव प्रविश्याग्र्यामासीनः स्थित एव वा ॥ १०
यस्मिन् देशे निषीदन्ति विप्रा वेदविदस्त्रयः।
राज्ञश्चाधिकृतो विद्वान् ब्रह्मणस्तां सभां विदुः ॥ ११
धर्म्मो विद्धस्त्वधर्म्मेण सभां यत्रोपतिष्ठते।
शल्यं चास्य न कृन्तन्ति विद्धास्तत्र सभासदः ॥ १२
सभां वा न प्रवेष्टव्यं वक्तव्यं वा समञ्जसम्।
अब्रुवन् विब्रुवन् वापि नरो भवति किल्बिषी ॥ १३
यत्र धर्म्मो ह्यधर्म्मेण सत्यं यत्रानृतेन च।
हन्यते प्रेक्षमाणानां हतास्तत्र सभासदः ॥ १४
धर्म्म एव हतो हन्ति धर्म्मो रक्षति रक्षितः।
तस्माद्धर्म्मो न हन्तव्यो मा नो धर्म्मो हतोऽवधीत् ॥ १५
वृषो हि भगवान् धर्म्मस्तस्य यः कुरुते ह्यलम्।
वृषलं तं विदुर्देवास्तस्माद्धर्म्मं न लोपयेत् ॥ १६
एक एव सुहृद्धर्म्मो निधनेऽप्यनुयाति यः।
शरीरेण समं नाशं सर्वमन्यद्धि गच्छति ॥ १७
पादोऽधर्म्मस्य कर्त्तारं पादः साक्षिणमृच्छति।
पादः सभासदः सर्वान् पादो राजानमृच्छति ॥ १८
राजा भवत्यनेनास्तु मुच्यन्ते च सभासदः।
एनो गच्छति कर्त्तारं निन्दार्हो यत्र निन्द्यते ॥ १९
जातिमात्रोपजीवी वा कामं स्याद्ब्राह्मणब्रुवः।
धर्म्मप्रवक्ता नृपतेर्न तु शूद्रः कथंचन ॥ २०

यस्य शूद्रस्तु कुरुते राज्ञो धर्मविवेचनम् ।
तस्य सीदति तद्राष्ट्रं पङ्के गौरिव पश्यतः ॥ २१

यद्राष्ट्रं शूद्रभूयिष्ठं नास्तिकाक्रान्तमद्विजम् ।
विनश्यत्याशु तत् कृत्स्नं दुर्भिक्षव्याधिपीडितम् ॥ २२

धर्मासनमधिष्ठाय संवीताङ्गः समाहितः ।
प्रणम्य लोकपालेभ्यः कार्य्यदर्शनमारभेत् ॥ २३

अर्थानर्थावुभौ बुद्ध्वा धर्माधर्मौ च केवलौ ।
वर्णक्रमेण सर्वाणि पश्येत् कार्य्याणि कार्य्यिणाम् ॥ २४

बाह्यैर्विभावयेल्लिङ्गैर्भावमन्तर्गतं नृणाम् ।
स्वरवर्णेङ्गिताकारैश्चक्षुषा चेष्टितेन च ॥ २५

आकारैरिङ्गितैर्गत्या चेष्टया भाषितेन च ।
नेत्रवक्त्रविकारैश्च गृह्यतेऽन्तर्गतं मनः ॥ २६

बालदायादिकं रिक्थं तावद्राजानुपालयेत् ।
यावत् स स्यात् समावृत्तो यावच्चातीतशैशवः ॥ २७

वशापुत्रासु चैवं स्याद्रक्षणं निष्कुलासु च ।
पतिव्रतासु च स्त्रीषु विधवास्वातुरासु च ॥ २८

जीवन्तीनान्तु तासां ये तद्धरेयुः स्वबान्धवाः ।
ताञ्छिष्याच्चौरदण्डेन धार्मिकः पृथिवीपतिः ॥ २९

प्रणष्टस्वामिकं रिक्थं राजा त्र्यब्दं निधापयेत् ।
अर्वाक् त्र्यब्दाद्धरेत् स्वामी परेण नृपतिर्हरेत् ॥ ३०

ममेदमिति यो ब्रूयात् सोऽनुयोज्यो यथाविधि ।
संवाद्य रूपसंख्यादीन् स्वामी तद्द्रव्यमर्हति ॥ ३१

अवेदयानो नष्टस्य देशं कालंच तत्त्वतः ।
वर्णं रूपं प्रमाणञ्च तत्समं दण्डमर्हति ॥ ३२

आददीताथ षड्भागं प्रनष्टाधिगतान्नृपः ।
दशमं द्वादशं वापि सतां धर्ममनुस्मरन् ॥ ३३

प्रनष्टाधिगतं द्रव्यं तिष्ठेद्युक्तैरधिष्ठितम् ।
यांस्तत्र चौरान् गृह्णीयात् तान्राजेभेन घातयेत् ॥ ३४

ममायमिति यो ब्रूयान्निधिं सत्येन मानवः ।
तस्याददीत षड्भागं राजा द्वादशमेव वा ॥ ३५

अनृतन्तु वदन् दण्ड्यः स्ववित्तस्यांशमष्टमम् ।
तस्यैव वा निधानस्य संख्यायाल्पीयसीं कलाम् ॥ ३६

विद्वांस्तु ब्राह्मणो दृष्ट्वा पूर्वोपनिहितं निधिम् ।
अशेषतोऽप्याददीत सर्वस्याधिपतिर्हि सः ॥ ३७

यन्तु पश्येन्निधिं राजा पुराणं निहितं क्षितौ ।
तस्मात् द्विजेभ्यो दत्त्वार्धमर्धं कोषे प्रवेशयेत् ॥ ३८

निधीनान्तु पुराणानां धातूनामेव च क्षितौ ।
अर्धभाग्रक्षणाद्राजा भूमेरधिपतिर्हि सः ॥ ३९

दातव्यं सर्ववर्णेभ्यो राज्ञा चौरैर्हृतं धनम् ।
राजा तदुपयुञ्जानश्चौरस्याप्नोति किल्बिषम् ॥ ४०

जातिजानपदान् धर्मान् श्रेणीधर्मांश्च धर्मवित् ।
समीक्ष्य कुलधर्मांश्च स्वधर्मं प्रतिपादयेत् ॥ ४१

स्वानि कर्माणि कुर्वाणा दूरे सन्तोऽपि मानवाः ।
प्रिया भवन्ति लोकस्य स्वे स्वे कर्मण्यवस्थिताः ॥ ४२

नोत्पादयेत् स्वयं कार्यं राजा नाप्यस्य पूरुषः ।
न च प्रापितमन्येन ग्रसेदर्थं कथंचन ॥ ४३

यथा नयत्यसृक्पातैर्मृगस्य मृगयुः पदम् ।
नयेत् तथानुमानेन धर्मस्य नृपतिः पदम् ॥ ४४

सत्यमर्थंच सम्पश्येदात्मानमथ साक्षिणः ।
देशं रूपंच कालंच व्यवहारविधौ स्थितः ॥ ४५
सद्भिराचरितं यत् स्याद्धार्मिकैश्च द्विजातिभिः ।
तद्देशकुलजातीनामविरुद्धं प्रकल्पयेत् ॥ ४६
अधमर्णार्थसिद्ध्यर्थमुत्तमर्णेन चोदितः ।
दापयेद्धनिकस्यार्थमधमर्णाद्विभावितम् ॥ ४७
यैर्यैरुपायैरर्थं स्वं प्राप्नुयादुत्तमर्णिकः ।
तैस्तैरुपायैः संगृह्य दापयेदधमर्णिकम् ॥ ४८
धर्मेण व्यवहारेण छलेनाचरितेन च ।
प्रयुक्तं साधयेदर्थं पंचमेन बलेन च ॥ ४९
यः स्वयं साधयेदर्थमुत्तमर्णोऽधमर्णिकात् ।
न स राज्ञाभियोक्तव्यः स्वकं संसाधयन् धनम् ॥ ५०
अर्थेऽपव्ययमानन्तु करणेन विभावितम् ।
दापयेद्धनिकस्यार्थं दण्डलेशञ्च शक्तितः ॥ ५१
अपह्नवेऽधमर्णस्य देहीत्युक्तस्य संसदि ।
अभियोक्ता दिशेद्देश्यं करणं वान्यदुद्दिशेत् ॥ ५२
अदेश्यं यश्च दिशति निर्दिश्यापह्नुते च यः ।
यश्चाधरोत्तरानर्थान् विगीतान्नावबुध्यते ॥ ५३
अपदिश्यापदेश्यंच पुनर्यस्त्वपधावति ।
सम्यक् प्रणिहितश्चार्थं पृष्टः सन् नाभिनन्दति ॥ ५४
असम्भाष्ये साक्षिभिश्च देशे सम्भाषते मिथः ।
निरुच्यमानं प्रश्नञ्च नेच्छेत् यश्चापि निष्पतेत् ॥ ५५
ब्रूहीत्युक्तश्च न ब्रूयात् उक्तंच न विभावयेत् ।
न च पूर्वापरं विद्यात् तस्मादर्थात् स हीयते ॥ ५६

साक्षिणः सन्ति मेत्युक्त्वा दिशेत्युक्तो दिशेन्न यः ।
धर्मस्थः कारणैरेतैर्हीनं तमपि निर्दिशेत् ॥ ५७

अभियोक्ता न चेद्ब्रूयाद्बध्यो दण्ड्यश्च धर्मतः ।
न चेत्त्रिपक्षात् प्रब्रूयाद्धर्मं प्रतिपराजितः ॥ ५८

यो यावन्निह्नुवीतार्थं मिथ्या यावति वा वदेत् ।
तौ नृपेण ह्यधर्मज्ञौ दाप्यौ तद्विगुणं दमम् ॥ ५९

पृष्टोऽपव्ययमानस्तु कृतावस्थो धनैषिणा ।
त्र्यवरैः साक्षिभिर्भाव्यो नृपब्राह्मणसन्निधौ ॥ ६०

यादृशा धनिभिः कार्या व्यवहारेषु साक्षिणः ।
तादृशान् सम्प्रवक्ष्यामि यथावाच्यमृतं च तैः ॥ ६१

गृहिणः पुत्रिणो मौलाः क्षत्रविट्शूद्रयोनयः ।
अर्थ्युक्ताः साक्ष्यमर्हन्ति न ये केचिदनापदि ॥ ६२

आप्ताः सर्वेषु वर्णेषु कार्याः कार्येषु साक्षिणः ।
सर्वधर्मविदोऽलुब्धा विपरीतांस्तु वर्जयेत् ॥ ६३

नार्थसम्बन्धिनो नाप्ता न सहाया न वैरिणः ।
न दृष्टदोषाः कर्त्तव्या न व्याध्यार्त्ता न दूषिताः ॥ ६४

न साक्षी नृपतिः कार्य्यो न कारुककुशीलवौ ।
न श्रोत्रियो न लिङ्गस्थो न सङ्गेभ्यो विनिर्गतः ॥ ६५

नाध्यधीनो न वक्तव्यो न दस्युर्न विकर्मकृत् ।
न वृद्धो न शिशुर्नैको नान्त्यो न विकलेन्द्रियः ॥ ६६

नार्त्तो न मत्तो नोन्मत्तो न क्षुत्तृष्णोपपीडितः ।
न श्रमार्त्तो न कामार्त्तो न क्रुद्धो नापि तस्करः ॥ ६७

स्त्रीणां साक्ष्यं स्त्रियः कुर्युर्द्विजानां सदृशा द्विजाः ।
शूद्राश्च सन्तः शूद्राणामन्त्यानामन्त्ययोनयः ॥ ६८

अनुभावी तु यः कश्चित् कुर्य्यात् साक्ष्यं विवादिनाम्।
अन्तर्वेश्मन्यरण्ये वा शरीरस्यापि चात्यये ॥ ६९
स्त्रियाप्यसम्भवे कार्य्यं बालेन स्थविरेण वा।
शिष्येण बन्धुना वापि दासेन भृतकेन वा ॥ ७०
बालवृद्धातुराणांच साक्ष्येषु वदतां मृषा।
जानीयादस्थिरां वाचमुत्सिक्तमनसान्तथा ॥ ७१
साहसेषु च सर्व्वेषु स्तेयसंग्रहणेषु च।
वाग्दण्डयोश्च पारुष्ये न परीक्षेत साक्षिणः ॥ ७२
बहुत्वं परिगृह्णीयात् साक्षिद्वैधे नराधिपः।
समेषु तु गुणोत्कृष्टान् गुणिद्वैधे द्विजोत्तमान् ॥ ७३
समक्षदर्शनात् साक्ष्यं श्रवणाच्चैव सिध्यति।
तत्र सत्यं ब्रुवन् साक्षी धर्म्मार्थाभ्यां न हीयते ॥ ७४
साक्षी दृष्टश्रुतादन्यद्विब्रुवन्नार्य्यसंसदि।
अवाङ्नरकमभ्येति प्रेत्य स्वर्गाच्च हीयते ॥ ७५
यत्रानिबद्धोऽपीक्षेत शृणुयाद्वापि किंचन।
पृष्टस्तत्रापि तद्ब्रूयाद्यथादृष्टं यथाश्रुतम् ॥ ७६
एकोऽलुब्धस्तु साक्षी स्याद्बह्व्यः शुच्योऽपि न स्त्रियः।
स्त्रीबुद्धेरस्थिरत्वात्तु दोषैश्चान्येऽपि ये वृताः ॥ ७७
स्वभावेनैव यद्ब्रूयुस्तद्ग्राह्यं व्यवहारिकम्।
अतो यदन्यद्विब्रूयुर्धर्म्मार्थं तदपार्थकम् ॥ ७८
सभान्तः साक्षिणः प्राप्तानर्थिप्रत्यर्थिसन्निधौ।
प्राड्विवाकोऽनुयुञ्जीत विधानानेन सान्त्वयन् ॥ ७९
यद्द्वयोरनयोर्वेत्थ कार्य्येऽस्मिन् चेष्टितं मिथः।
तद्ब्रूत सर्वं सत्येन युष्माकं ह्यत्र साक्षिता ॥ ८०

सत्यं साक्ष्ये ब्रुवन् साक्षी लोकानाप्नोति पुष्कलान् ।
इह चानुत्तमां कीर्त्तिं वागेषा ब्रह्मपूजिता ॥ ८१
साक्ष्येऽनृतं वदन् पाशैर्बध्यते वारुणैर्भृशम् ।
विवशः शतमाजातीस्तस्मात् साक्ष्यं वदेदृतम ॥ ८२
सत्येन पूयते साक्षी धर्मः सत्येन वर्द्धते ।
तस्मात् सत्यं हि वक्तव्यं सर्ववर्णेषु साक्षिभिः ॥ ८३
आत्मैव ह्यात्मनः साक्षी गतिरात्मा तथात्मनः ।
मावमंस्थाः स्वमात्मानं नृणां साक्षिणमुत्तमम् ॥ ८४
मन्यन्ते वै पापकृतो न कश्चित् पश्यतीति नः ।
तांस्तु देवाः प्रपश्यन्ति स्वस्यैवान्तरपूरुषः ॥ ८५
द्यौर्भूमिरापो हृदयं चन्द्रार्काग्नियमानिलाः ।
रात्रिः सन्ध्ये च धर्मश्च वृत्तज्ञाः सर्वदेहिनाम् ॥ ८६
देवब्राह्मणसान्निध्ये साक्ष्यं पृच्छेदृतं द्विजान् ।
उदङ्मुखान् प्राङ्मुखान् वा पूर्वाह्णे वै शुचिः शुचीन् ॥ ८७
ब्रूहीति ब्राह्मणं पृच्छेत् सत्यं ब्रूहीति पार्थिवम् ।
गोवीजकाञ्चनैर्वैश्यं शूद्रं सर्वैस्तु पातकैः ॥ ८८
ब्रह्मघ्नो ये स्मृता लोका ये च स्त्रीबालघातिनः ।
मित्रद्रुहः कृतघ्नस्य ते ते स्युर्ब्रुवतो मृषा ॥ ८९
जन्मप्रभृति यत्किंचित् पुण्यं भद्र त्वया कृतम् ।
तत् ते सर्वं शुनो गच्छेद्यदि ब्रूयास्त्वमन्यथा ॥ ९०
एकोऽहमस्मीत्यात्मानं यत्त्वं कल्याण मन्यसे ।
नित्यं स्थितस्ते हृद्येष पुण्यपापेक्षिता मुनिः ॥ ९१
यमो वैवस्वतो देवो यस्तवैष हृदि स्थितः ।
तेन चेदविवादस्ते मा गङ्गां मा कुरून् गमः ॥ ९२

नग्नो मुण्डः कपालेन भिक्षार्थी क्षुत्पिपासितः ।
अन्धः शत्रुकुलं गच्छेद् यः साक्ष्यमनृतं वदेत् ॥ ९३
अवाक्शिरास्तमस्यन्धे किल्बिषी नरकं व्रजेत् ।
यः प्रश्नं वितथं ब्रूयात् पृष्टः सन् धर्मनिश्चये ॥ ९४
अन्धो मत्स्यानिवाश्नाति स नरः कण्टकैः सह ।
यो भाषतेऽर्थवैकल्यमप्रत्यक्षं सभां गतः ॥ ९५
यस्य विद्वान् हि वदतः क्षेत्रज्ञो नाभिशङ्कते ।
तस्मान्न देवाः श्रेयांसं लोकेऽन्यं पुरुषं विदुः ॥ ९६
यावतो बान्धवान् यस्मिन् हन्ति साक्ष्येऽनृतं वदन् ।
तावतः संख्यया तस्मिन् शृणु सौम्यानुपूर्वशः ॥ ९७
पञ्च पश्वनृते हन्ति दश हन्ति गवानृते ।
शतमश्वानृते हन्ति सहस्रं पुरुषानृते ॥ ९८
हन्ति जातानजातांश्च हिरण्यार्थेऽनृतं वदन् ।
सर्वं भूम्यनृते हन्ति मा स्म भूम्यनृतं वदीः ॥ ९९
अप्सु भूमिवदित्याहुः स्त्रीणां भोगे च मैथुने ।
अब्जेषु चैव रत्नेषु सर्वेष्वश्ममयेषु च ॥ १००
एतान् दोषानवेक्ष्य त्वं सर्वाननृतभाषणे ।
यथाश्रुतं यथादृष्टं सर्वमेवाञ्जसा वद ॥ १०१
गोरक्षकान् वाणिजिकांस्तथा कारुकुशीलवान् ।
प्रेष्यान् वार्धुषिकांश्चैव विप्रान् शूद्रवदाचरेत् ॥ १०२
तद्वदन् धर्मतोऽर्थेषु जानन्नप्यन्यथा नरः ।
न स्वर्गाच्च्यवते लोकाद् दैवीं वाचं वदन्ति ताम् ॥ १०३
शूद्रविट्क्षत्रविप्राणां यत्रर्तोक्तौ भवेद्वधः ।
तत्र वक्तव्यमनृतं तद्धि सत्याद्विशिष्यते ॥ १०४

वाग्दैवत्यैश्च चरुभिर्यजेरंस्ते सरस्वतीम् ।
अनृतस्यैनसस्तस्य कुर्वाणानिष्कृतिं पराम् ॥ १०५
कूष्माण्डैर्वापि जुहुयाद् घृतमग्नौ यथाविधि ।
उदित्यृचा वा वारुण्या तृचेनाब्दैवतेन वा ॥ १०६
त्रिपक्षादब्रुवन् साक्ष्यमृणादिषु नरोऽगदः ।
तदृणं प्राप्नुयात् सर्वं दशबन्धंच सर्वतः ॥ १०७
यस्य दृश्येत सप्ताहादुक्तवाक्यस्य साक्षिणः ।
रोगोऽग्निर्ज्ञातिमरणमृणन्दाप्योदमंच सः ॥ १०८
असाक्षिकेषु त्वर्थेषु मिथोविवदमानयोः ।
अविन्दंस्तत्त्वतः सत्यं शपथेनापि लम्भयेत् ॥ १०९
महर्षिभिश्च देवैश्च कार्य्यार्थं शपथाः कृताः ।
वशिष्ठश्चापि शपथं शेपे पैयवने नृपे ॥ ११०
न वृथा शपथं कुर्य्यात् स्वल्पेऽप्यर्थे नरोबुधः ।
वृथा हि शपथं कुर्वन् प्रेत्य चेह च नश्यति ॥ १११
कामिनीषु विवाहेषु गवाभक्ष्ये तथेन्धने ।
ब्राह्मणाभ्युपपत्तौ च शपथे नास्ति पातकम् ॥ ११२
सत्येन शापयेद्विप्रं क्षत्रियं वाहनायुधैः ।
गोबीजकाञ्चनैर्वैश्यं शूद्रं सर्वैस्तु पातकैः ॥ ११३
अग्निं वा हारयेदेनमप्सु चैनं निमज्जयेत् ।
पुत्रदारस्य वाप्येनं शिरांसि स्पर्शयेत् पृथक् ॥ ११४
यमिद्धो न दहत्यग्निरापो नोन्मज्जयन्ति च ।
न चार्त्तिमृच्छति क्षिप्रं स ज्ञेयः शपथे शुचिः ॥ ११५
वत्सस्य ह्यभिशस्तस्य पुरा भ्रात्रा यवीयसा ।
नाग्निर्ददाह रोमापि सत्येन जगतः स्पशः ॥ ११६

यस्मिन् यस्मिन् विवादे तु कौटसाक्ष्यं कृतं भवेत् ।
तत्तत् कार्य्यं निवर्त्तेत कृतंचाप्यकृतं भवेत् ॥ ११७
लोभान्मोहाद्भयान्मैत्रात् कामात् क्रोधात्तथैव च ।
अज्ञानाद्बालभावाच्च साक्ष्यं वितथमुच्यते ॥ ११८
एषामन्यतमे स्थाने यः साक्ष्यमनृतं वदेत् ।
तस्य दण्डविशेषांस्तु प्रवक्ष्याम्यनुपूर्वशः ॥ ११९
लोभात् सहस्रं दण्ड्यस्तु मोहात् पूर्वन्तु साहसम् ।
भयाद्द्वौ मध्यमौ दण्ड्यौ मैत्रात् पूर्वं चतुर्गुणम् ॥ १२०
कामाद्दशगुणं पूर्वं क्रोधात्तु त्रिगुणं परम् ।
अज्ञानाद्द्वे शते पूर्णे बालिश्याच्छतमेव तु ॥ १२१
एतानाहुः कौटसाक्ष्ये प्रोक्तान् दण्डान् मनीषिभिः ।
धर्मस्याव्यभिचारार्थमधर्मनियमाय च ॥ १२२
कौटसाक्ष्यन्तु कुर्वाणांस्त्रीन् वर्णान् धार्मिको नृपः ।
प्रवासयेद्दण्डयित्वा ब्राह्मणन्तु विवासयेत् ॥ १२३
दश स्थानानि दण्डस्य मनुः स्वायम्भुवोऽब्रवीत् ।
त्रिषु वर्णेषु यानि स्युरक्षतो ब्राह्मणो व्रजेत् ॥ १२४
उपस्थमुदरं जिह्वा हस्तौ पादौ च पंचमम् ।
चक्षुर्नासा च कर्णौ च धनं देहस्तथैव च ॥ १२५
अनुबन्धं परिज्ञाय देशकालौ च तत्त्वतः ।
सारापराधौ चालोक्य दण्डं दण्ड्येषु पातयेत् ॥ १२६
अधर्मदण्डनं लोके यशोघ्नं कीर्त्तिनाशनम् ।
अस्वर्ग्यंच परत्रापि तस्मात् तत् परिवर्जयेत् ॥ १२७
अदण्ड्यान् दण्डयन् राजा दण्ड्यांश्चैवाप्यदण्डयन् ।
अयशो महदाप्नोति नरकंचैव गच्छति ॥ १२८

वाग्दण्डं प्रथमं कुर्याद्धिग्दण्डं तदनन्तरम् ।
तृतीयं धनदण्डन्तु वधदण्डमतः परम् ॥ १२९
वधेनापि यदा त्वेतान्निग्रहीतुं न शक्नुयात् ।
तदैषु सर्वमप्येतं प्रयुञ्जीत चतुष्टयम् ॥ १३०
लोकसंव्यवहारार्थं याः संज्ञाः प्रथिता भुवि ।
ताम्ररूप्यसुवर्णानां ताः प्रवक्ष्याम्यशेषतः ॥ १३१
जालान्तरगते भानौ यत् सूक्ष्मं दृश्यते रजः ।
प्रथमन्तत्प्रमाणानां त्रसरेणुं प्रचक्षते ॥ १३२
त्रसरेणवोऽष्टौ विज्ञेया लिक्षैका परिमाणतः ।
ता राजसर्षपास्तिस्रस्ते त्रयोगौरसर्षपः ॥ १३३
सर्षपाः षट् यवोमध्यस्त्रियवन्त्वेककृष्णलम् ।
पंचकृष्णलकोमाषस्ते सुवर्णस्तु षोड़श ॥ १३४
पलं सुवर्णाश्चत्वारः पलानि धरणं दश ।
द्वे कृष्णले समधृते विज्ञेयो रौप्यमाषकः ॥ १३५
ते षोड़श स्याद्धरणं पुराणंचैव राजतम् ।
कार्षापणस्तु विज्ञेयस्ताम्रिकः कार्षिकः पणः ॥ १३६
धरणानि दश ज्ञेयः शतमानस्तु राजतः ।
चतुःसौवर्णिकोनिष्को विज्ञेयस्तु प्रमाणतः ॥ १३७
पणानां द्वे शते सार्द्धे प्रथमः साहसः स्मृतः ।
मध्यमः पंच विज्ञेयः सहस्रन्त्वेव चोत्तमः ॥ १३८
ऋणे देये प्रतिज्ञाते पंचकं शतमर्हति ।
अपह्नवे तद्द्विगुणं तन्मनोरनुशासनम् ॥ १३९
वशिष्ठविहितां वृद्धिं सृजेद्वित्तविवर्द्धिनीम् ।
अशीतिभागं गृह्णीयान्मासाद्वार्द्धुषिकः शते ॥ १४०

द्विकं शतं वा गृह्णीयात् सतां धर्ममनुस्मरन्।
द्विकं शतं हि गृह्णानो न भवत्यर्थकिल्बिषी॥ १४१
द्विकंत्रिकंचतुष्कंच पंचकंच शतं समम्।
मासस्य वृद्धिं गृह्णीयाद्वर्णानामनुपूर्वशः॥ १४२
न त्वेवाधौ सोपकारे कौसीदीं वृद्धिमाप्नुयात्।
न चाधेः कालसंरोधान्निसर्गोऽस्ति न विक्रयः॥ १४३
न भोक्तव्यो बलादाधिर्भुञ्जानो वृद्धिमुत्सृजेत्।
मूल्येन तोषयेच्चैनमाधिस्तेनोऽन्यथा भवेत्॥ १४४
आधिश्चोपनिधिश्चोभौ न कालात्ययमर्हतः।
अवहार्य्यौ भवेतां तौ दीर्घकालमवस्थितौ॥ १४५
सम्प्रीत्या भुज्यमानानि न नश्यन्ति कदाचन।
धेनुरुष्ट्रो वहन्नश्वो यश्च दम्यः प्रयुज्यते॥ १४६
यत् किंचिद्दशवर्षाणि संनिधौ प्रेक्षते धनी।
भुज्यमानं परैस्तूष्णीं न स तल्लब्धुमर्हति॥ १४७
अजडश्चेदपोगण्डो विषये चास्य भुज्यते।
भग्नं तद्व्यवहारेण भोक्ता तद्द्रव्यमर्हति॥ १४८
आधिः सीमा बालधनं निक्षेपोपनिधिः स्त्रियः।
राजस्वं श्रोत्रियस्वंच न भोगेन प्रणश्यति॥ १४९
यः स्वामिनाननुज्ञातमाधिं भुङ्क्तेऽविचक्षणः।
तेनार्द्धवृद्धिर्मोक्तव्या तस्य भागस्य निष्कृतिः॥ १५०
कुसीदवृद्धिर्द्वैगुण्यं नात्येति सकृदाहृता।
धान्ये सदे लवे वाह्ये नातिक्रामति पंचताम्॥ १५१
कृतानुसारादधिका व्यतिरिक्ता न सिध्यति।
कुसीदपथमाहुस्तं पंचकं शतमर्हति॥ १५२

नातिसांवत्सरीं वृद्धिं न चादृष्टां पुनर्हरेत् ।
चक्रवृद्धिः कालवृद्धिः कारिता कायिका च या ॥ १५३
ऋणं दातुमशक्तो यः कर्त्तुमिच्छेत् पुनः क्रियाम् ।
स दत्त्वा निर्जितां वृद्धिं करणं परिवर्त्तयेत् ॥ १५४
अदर्शयित्वा तत्रैव हिरण्यं परिवर्त्तयेत् ।
यावती सम्भवेद्वृद्धिस्तावतीं दातुमर्हति ॥ १५५
चक्रवृद्धिं समारूढो देशकालव्यवस्थितः ।
अतिक्रामन् देशकालौ न तत्फलमवाप्नुयात् ॥ १५६
समुद्रयानकुशला देशकालार्थदर्शिनः ।
स्थापयन्ति तु यां वृद्धिं सा तत्राधिगमं प्रति ॥ १५७
यो यस्य प्रतिभूस्तिष्ठेद्दर्शनायेह मानवः ।
अदर्शयन् स तं तस्य प्रयच्छेत् स्वधनादृणम् ॥ १५८
प्रातिभाव्यं वृथादानमाक्षिकं सौरिकंच यत् ।
दण्डशुल्कावशेषंच न पुत्रो दातुमर्हति ॥ १५९
दर्शनप्रातिभाव्ये तु विधिः स्यात् पूर्वचोदितः ।
दानप्रतिभुवि प्रेते दायादानपि दापयेत् ॥ १६०
अदातरि पुनर्दाता विज्ञातप्रकृतावृणम् ।
पश्चात् प्रतिभुवि प्रेते परीप्सेत् केन हेतुना ॥ १६१
निरादिष्टधनश्चेत्तु प्रतिभूः स्यादलंधनः ।
स्वधनादेव तद्दद्यान्निरादिष्ट इति स्थितिः ॥ १६२
मत्तोन्मत्तार्त्ताध्यधीनैर्बालेन स्थविरेण वा ।
असम्बद्धकृतश्चैव व्यवहारो न सिध्यति ॥ १६३
सत्या न भाषा भवति यद्यपि स्यात् प्रतिष्ठिता ।
बहिश्चेद्भाष्यते धर्मान्नियताद्व्यवहारिकात् ॥ १६४

योगाधमनविक्रीतं योगदानप्रतिग्रहम् ।
यत्र वाप्युपधिं पश्येत् तत्सर्वं विनिवर्त्तयेत् ॥ १६५

ग्रहीता यदि नष्टः स्यात् कुटुम्बार्थे कृतोव्ययः ।
दातव्यं बान्धवैस्तत् स्यात् प्रविभक्तैरपि स्वतः ॥ १६६

कुटुम्बार्थेऽध्यधीनोऽपि व्यवहारं यमाचरेत् ।
स्वदेशे वा विदेशे वा तं ज्यायान्न विचालयेत् ॥ १६७

बलाद्दत्तं बलाद्भुक्तं बलाद्यच्चापि लेखितम् ।
सर्वान् बलकृतानर्थानकृतान्मनुरब्रवीत् ॥ १६८

त्रयः परार्थे क्लिश्यन्ति साक्षिणः प्रतिभूः कुलम् ।
चत्वारस्तूपचीयन्ते विप्रआढ्योवणिङ्नृपः ॥ १६९

अनादेयं नाददीत परिक्षीणोऽपि पार्थिवः ।
नचादेयं समृद्धोऽपि सूक्ष्ममप्यर्थमुत्सृजेत् ॥ १७०

अनादेयस्य चादानादादेयस्य च वर्जनात् ।
दौर्बल्यं ख्याप्यते राज्ञः स प्रेत्येह च नश्यति ॥ १७१

स्वादानाद्वर्णसंसर्गात्त्वबलानाञ्च रक्षणात् ।
बलं सञ्जायते राज्ञः स प्रेत्येह च वर्द्धते ॥ १७२

तस्माद्यमइव स्वामी स्वयं हित्वा प्रियाप्रिये ।
वर्त्तेत याम्यया वृत्त्या जितक्रोधोजितेन्द्रियः ॥ १७३

यस्त्वधर्मेण कार्य्याणि मोहात् कुर्य्यान्नराधिपः ।
अचिरात्तं दुरात्मानं वशे कुर्वन्ति शत्रवः ॥ १७४

कामक्रोधौ तु संयम्य योऽर्थान् धर्मेण पश्यति ।
प्रजास्तमनुवर्त्तन्ते समुद्रमिव सिन्धवः ॥ १७५

यः साधयन्तं छन्देन वेदयेद्धनिकं नृपे ।
स राज्ञा तच्चतुर्भागं दाप्यस्तस्य च तद्धनम् ॥ १७६

कर्मणापि समं कुर्याद्धनिकायाधमर्णिकः ।
समोऽवकृष्टजातिस्तु दद्याच्छ्रेयांस्तु तच्छनैः ॥ १७७

अनेन विधिना राजा मिथोविवदतां नृणाम् ।
साक्षिप्रत्ययसिद्धानि कार्य्याणि समतां नयेत् ॥ १७८

कुलजे वृत्तसम्पन्ने धर्मज्ञे सत्यवादिनि ।
महापक्षे धनिन्यार्य्ये निक्षेपं निक्षिपेद्बुधः ॥ १७९

यो यथा निक्षिपेद्धस्ते यमर्थं यस्य मानवः ।
स तथैव ग्रहीतव्यो यथा दायस्तथा ग्रहः ॥ १८०

यो निक्षेपं याच्यमानो निक्षेप्तुर्न प्रयच्छति ।
स याच्यः प्राड्विवाकेन तन्निक्षेप्तुरसन्निधौ ॥ १८१

साक्ष्यभावे प्रणिधिभिर्वयोरूपसमन्वितैः ।
अपदेशैश्च संन्यस्य हिरण्यं तस्य तत्त्वतः ॥ १८२

स यदि प्रतिपद्येत यथान्यस्तं यथाकृतम् ।
न तत्र विद्यते किंचिद्यत् परैरभियुज्यते ॥ १८३

तेषां न दद्याद्यदि तु तद्धिरण्यं यथाविधि ।
उभौ निगृह्य दाप्यः स्यादिति धर्मस्य धारणा ॥ १८४

निक्षेपोपनिधी नित्यं न देयौ प्रत्यनन्तरे ।
नश्यतोर्विनिपाते तावनिपाते त्वनाशिनौ ॥ १८५

स्वयमेव तु यो दद्यान्मृतस्य प्रत्यनन्तरे ।
न स राज्ञाभियोक्तव्यो न निक्षेप्तुश्च बन्धुभिः ॥ १८६

अच्छलेनैव चान्विच्छेत्तमर्थं प्रीतिपूर्वकम् ।
विचार्य्य तस्य वा वृत्तं साम्नैव परिसाधयेत् ॥ १८७

निक्षेपेष्वेषु सर्वेषु विधिः स्यात् परिसाधने ।
समुद्रे नाप्नुयात् किंचिद्यदि तस्मान्न संहरेत् ॥ १८८

चौरैर्हृतं जलेनोढमग्निना दग्धमेव वा।
न दद्याद्यदि तस्मात् स न संहरति किंचन॥ १८९
निक्षेपस्यापहर्तारमनिक्षेप्तारमेव च।
सर्वैरुपायैरन्विच्छेच्छपथैश्चैव वैदिकैः॥ १९०
योनिक्षेपं नार्पयति यश्चानिक्षिप्य याचते।
तावुभौ चौरवच्छास्यौ दाप्यौ वा तत्समं दमम्॥ १९१
निक्षेपस्यापहर्तारं तत्समं दापयेद्दमम्।
तथोपनिधिहर्तारमविशेषेण पार्थिवः॥ १९२
उपधाभिश्च यः कश्चित् परद्रव्यं हरेन्नरः।
ससहायः स हन्तव्यः प्रकाशं विविधैर्वधैः॥ १९३
निक्षेपो यः कृतोयेन यावांश्च कुलसन्निधौ।
तावानेव स विज्ञेयो विब्रुवन् दण्डमर्हति॥ १९४
मिथोदायः कृतोयेन गृहीतोमिथएव वा।
मिथएव प्रदातव्योयथा दायस्तथा ग्रहः॥ १९५
निक्षिप्तस्य धनस्यैवं प्रीत्योपनिहितस्य च।
राजा विनिर्णयं कुर्यादक्षिण्वन्न्यासधारिणम्॥ १९६
विक्रीणीते परस्य स्वं योऽस्वामी स्वाम्यसम्मतः।
न तंनयेत साक्ष्यंतु स्तेनमस्तेनमानिनम्॥ १९७
अवहार्य्योभवेच्चैव सान्वयः षट् शतं दमम्।
निरन्वयोऽनपसरः प्राप्तः स्याच्चौरकिल्बिषम्॥ १९८
अस्वामिना कृतोयस्तु दायोविक्रय एव वा।
अकृतः स तु विज्ञेयोव्यवहारे यथा स्थितिः॥ १९९
सम्भोगोदृश्यते यत्र न दृश्येतागमः क्वचित्।
आगमः कारणं तत्र न सम्भोग इति स्थितिः॥ २००

विक्रयाद्यो धनं किंचिद्गृह्णीयात् कुलसन्निधौ ।
क्रयेण स विशुद्धं हि न्यायतो लभते धनम् ॥ २०१

अथ मूलमनाहार्य्यं प्रकाशक्रयशोधितः ।
अदण्ड्यो मुच्यते राज्ञा नाष्टिको लभते धनम् ॥ २०२

नान्यदन्येन संसृष्टरूपं विक्रयमर्हति ।
न च सारं न च न्यूनं न दूरे न तिरोहितम् ॥ २०३

अन्यां चेद्दर्शयित्वान्या वोढुः कन्या प्रदीयते ।
उभे ते एकशुल्केन वहेदित्यब्रवीन्मनुः ॥ २०४

नोन्मत्ताया न कुष्ठिन्या न च या स्पृष्टमैथुना ।
पूर्वं दोषानभिख्याप्य प्रदाता दण्डमर्हति ॥ २०५

ऋत्विग् यदि वृतो यज्ञे स्वकर्म परिहापयेत् ।
तस्य कर्मानुरूपेण देयोऽंशः सह कर्तृभिः ॥ २०६

दक्षिणासु च दत्तासु स्वकर्म परिहापयन् ।
कृत्स्नमेव लभेतांशमन्येनैव च कारयेत् ॥ २०७

यस्मिन् कर्मणि यास्तु स्युरुक्ताः प्रत्यङ्गदक्षिणाः ।
स एव ता आददीत भजेरन् सर्व एव वा ॥ २०८

रथं हरेत चाध्वर्य्युर्ब्रह्माधाने च वाजिनम् ।
होता वापि हरेदश्वमुद्गाता चाप्यनः क्रये ॥ २०९

सर्वेषामर्द्धिनो मुख्यास्तदर्द्धेनार्द्धिनोऽपरे ।
तृतीयिनस्तृतीयांशाश्चतुर्थांशाश्च पादिनः ॥ २१०

संभूय स्वानि कर्माणि कुर्वद्भिरिह मानवैः ।
अनेन विधियोगेन कर्त्तव्यांशप्रकल्पना ॥ २११

धर्मार्थं येन दत्तं स्यात् कस्मैचिद्याचते धनम् ।
पश्चाच्च न तथा तत् स्यान्न देयं तस्य तद्भवेत् ॥ २१२

यदि संसाधयेत्तत्तु दर्पाल्लोभेन वा पुनः।
राज्ञा दाप्यः सुवर्णं स्यात्तस्य स्तेयस्य निष्कृतिः॥ २१३
दत्तस्यैषोदिता धर्म्या यथावदनपक्रिया।
अतऊर्द्धं प्रवक्ष्यामि वेतनस्यानपक्रियाम्॥ २१४
भृतो नार्त्तो न कुर्य्याद्यो दर्पात् कर्म यथोदितम्।
स दण्ड्यः कृष्णलान्यष्टौ न देयं चास्य वेतनम्॥ २१५
आर्त्तस्तु कुर्य्यात् स्वस्थः सन् यथाभाषितमादितः।
सुदीर्घस्यापि कालस्य तल्लभेतैव वेतनम्॥ २१६
यथोक्तमार्त्तः सुस्थो वा यस्तत् कर्म न कारयेत्।
न तस्य वेतनं देयमल्पोनस्यापि कर्म्मणः॥ २१७
एष धर्म्मोऽखिलेनोक्तो वेतनादानकर्म्मणः।
अतऊर्द्धं प्रवक्ष्यामि धर्मं समयभेदिनाम्॥ २१८
योग्रामदेशसंघानां कृत्वा सत्येन संविदम्।
विसंवदेन्नरोलोभात्तं राष्ट्राद्विप्रवासयेत्॥ २१९
निगृह्य दापयेच्चैनं समयव्यभिचारिणम्।
चतुःसुवर्णान् षण्निष्कान् शतमानञ्च राजतम्॥ २२०
एतं दण्डविधिं कुर्य्याद्धार्म्मिकः पृथिवीपतिः।
ग्रामजातिसमूहेषु समयव्यभिचारिणाम्॥ २२१
क्रीत्वा विक्रीय वा किञ्चिद् यस्येहानुशयोभवेत्।
सोऽन्तर्दशाहात्तद्द्रव्यं दद्याच्चैवाददीत वा २२२
परेण तु दशाहस्य न दद्यान्नापि दापयेत्।
आददानोददच्चैव राज्ञा दण्ड्यः शतानि षट्॥ २२३
यस्तु दोषवतीं कन्यामनाख्याय प्रयच्छति।
तस्य कुर्य्यान्नृपोदण्डं स्वयं षण्णवतिं पणान्॥ २२४

अकन्येति तु यः कन्यां ब्रूयाद्द्वेषेण मानवः ।
स शतं प्राप्नुयाद्दण्डं तस्या दोषमदर्शयन् ॥ २२५

पाणिग्रहणिका मन्त्राः कन्यास्वेव प्रतिष्ठिताः ।
नाकन्यासु क्वचित् नृणां लुप्तधर्मक्रिया हि ताः ॥ २२६

पाणिग्रहणिका मन्त्रा नियतं दारलक्षणम् ।
तेषां निष्ठा तु विज्ञेया विद्वद्भिः सप्तमे पदे ॥ २२७

यस्मिन् यस्मिन् कृते कार्य्ये यस्येहानुशयो भवेत् ।
तमनेन विधानेन धर्म्ये पथि निवेशयेत् ॥ २२८

पशुषु स्वामिनाञ्चैव पालानाञ्च व्यतिक्रमे ।
विवादं सम्प्रवक्ष्यामि यथावद्धर्मतत्त्वतः ॥ २२९

दिवा वक्तव्यता पाले रात्रौ स्वामिनि तद्गृहे ।
योगक्षेमेऽन्यथा चेत्तु पालो वक्तव्यतामियात् ॥ २३०

गोपः क्षीरभृतो यस्तु स दुह्याद्दशतो वराम् ।
गोस्वाम्यनुमते भृत्यः सा स्यात् पालेऽभृते भृतिः ॥ २३१

नष्टं विनष्टं कृमिभिः श्वहतं विषमे मृतम् ।
हीनं पुरुषकारेण प्रदद्यात् पाल एव तु ॥ २३२

विघुष्य तु हृतं चौरैर्न पालो दातुमर्हति ।
यदि देशे च काले च स्वामिनः स्वस्य शंसति ॥ २३३

कर्णौ चर्म च वालांश्च वस्तिं स्नायुञ्च रोचनाम् ।
पशुषु स्वामिनां दद्यान्मृतेष्वङ्कानि दर्शयेत् ॥ २३४

अजाविके तु संरुद्धे वृकैः पाले त्वनायति ।
यां प्रसह्य वृको हन्यात् पाले तत् किल्बिषं भवेत् ॥ २३५

तासां चेदवरुद्धानां चरन्तीनां मिथो वने ।
यामुत्प्लुत्य वृको हन्यान्न पालस्तत्र किल्बिषी ॥ २३६

धनुःशतं परीहारोग्रामस्य स्यात् समन्ततः।
शम्यापातास्त्रयोवापि त्रिगुणोनगरस्य तु॥ २३७
तत्रापरिवृतं धान्यं विहिंस्युः पशवोयदि।
न तत्र प्रणयेद्दण्डं नृपतिः पशुरक्षिणाम्॥
वृतिं तत्र प्रकुर्वीत यामुष्ट्रोन विलोकयेत्।
छिद्रंच वारयेत् सर्वं श्वसूकरमुखानुगम्॥
पथि क्षेत्रे परिवृते ग्रामान्तीयेऽथ वा पुनः।
सपालः शतदण्डार्होविपालान् वारयेत् पशून्॥
क्षेत्रेष्वन्येषु तु पशुः सपादं पणमर्हति।
सर्वत्र तु सदो देयः क्षेत्रिकस्येति धारणा॥
अनिर्द्दशाहां गां सूतां वृषान्देवपशूंस्तथा।
सपालान् वा विपालान् वा न दण्ड्यान्मनुरब्रवीत्॥
क्षेत्रिकस्यात्यये दण्डोभागाद्दशगुणोभवेत्।
ततोऽर्द्धदण्डोभृत्यानामज्ञानात् क्षेत्रिकस्य तु॥
एतद्विधानमातिष्ठेद्धार्मिकः पृथिवीपतिः।
स्वामिनांच पशूनांच पालानांच व्यतिक्रमे॥
सीमां प्रति समुत्पन्ने विवादे ग्रामयोर्द्वयोः।
ज्यैष्ठे मासि नयेत् सीमां सुप्रकाशेषु सेतुषु॥
सीमावृक्षांश्च कुर्वीत न्यग्रोधाश्वत्थकिंशुकान्।
शाल्मलीन् शालतालांश्च क्षीरिणश्चैव पादपान्॥
गुल्मान्वेणूंश्च विविधान् शमीवल्लीस्थलानि च।
शरान् कुब्जकगुल्मांश्च तथा सीमा न नश्यति॥
तडागान्युदपानानि वाप्यः प्रस्रवणानि च।
सीमासन्धिषु कार्याणि देवतायतनानि च॥ २४८

उपच्छन्नानि चान्यानि सीमालिङ्गानि कारयेत्।
सीमाज्ञाने नृणां वीक्ष्य नित्यं लोके विपर्य्ययम्॥ २४८॥
अश्मनोऽस्थीनि गोवालांस्तुषान् भस्मकपालिकाः।
करीषमिष्टकाङ्गाराञ्छर्करा वालुकास्तथा॥
यानि चैवं प्रकाराणि कालाद्भूमिर्न भक्षयेत्।
तानि सन्धिषु सीमायामप्रकाशानि कारयेत्॥
एतैर्लिङ्गैर्नयेत् सीमां राजा विवदमानयोः।
पूर्वभुक्त्या च सततमुदकस्यागमेन च॥
यदि संशय एव स्यात् लिङ्गानामपि दर्शने।
साक्षिप्रत्यय एव स्यात् सीमावादविनिर्णयः॥
ग्रामीयककुलानांच समक्षं सीम्नि साक्षिणः।
प्रष्टव्याः सीमालिङ्गानि यतोश्चैव विवादिनोः॥
ते पृष्टास्तु यथा ब्रूयुः समस्ताः सीम्नि निश्चयम्।
निबध्नीयात्तथा सीमां सर्वांस्तांश्चैव नामतः॥
शिरोभिस्ते गृहीत्वोर्वीं स्रग्विणोरक्तवाससः।
सुकृतैः शापिताः स्वैः स्वैर्नयेयुस्ते समञ्जसम्॥
यथोक्तेन नयन्तस्ते पूयन्ते सत्यसाक्षिणः।
विपरीतं नयन्तस्तु दाप्याः स्युर्द्विशतं दमम्॥
साक्ष्यभावे तु चत्वारो ग्रामाः सामन्तवासिनः।
सीमाविनिर्णयं कुर्य्युः प्रयता राजसन्निधौ॥
सामन्तनामभावे तु मौलानां सीम्नि साक्षिणाम्।
इमानप्यनुयुञ्जीत पुरुषान् वनगोचरान्॥
व्याधाञ्छाकुनिकान् गोपान् कैवर्त्तान्मूलखानकान्।
व्यालग्राहानुञ्छवृत्तीनन्यांश्च वनचारिणः। २६०

ते पृष्टास्तु यथा ब्रूयुः सीमासन्धिषु लक्षणम् ।
तत्तथा स्थापयेद्राजा धर्मेण ग्रामयोर्द्वयोः ॥ २६१
क्षेत्रकूपतडागानामारामस्य गृहस्य च ।
सामन्तप्रत्ययो ज्ञेयः सीमासेतुविनिर्णयः ॥
सामन्ताश्चेन्मृषा ब्रूयुः सेतौ विवदतां नृणाम् ।
सर्वे पृथक् पृथग्दण्ड्या राज्ञा मध्यमसाहसम् ॥
गृहं तडागमारामं क्षेत्रं वा भीषया हरन् ।
शतानि पंच दण्ड्यः स्यादज्ञानाद्द्विशतो दमः ॥
सीमायामविषह्यायां स्वयं राजैव धर्मवित् ।
प्रदिशेद्भूमिमेतेषामुपकारादिति स्थितिः ॥
एषोऽखिलेनाभिहितो धर्मः सीमाविनिर्णये ।
अत ऊर्द्ध्वं प्रवक्ष्यामि वाक्पारुष्यविनिर्णयम् ॥
शतं ब्राह्मणमाक्रुश्य क्षत्रियो दण्डमर्हति ।
वैश्योऽप्यर्द्धशतं द्वे वा शूद्रस्तु वधमर्हति ॥
पञ्चाशद्ब्राह्मणो दण्ड्यः क्षत्रियस्याभिशंसने ।
वैश्यः स्यादर्द्धपंचाशच्छूद्रे द्वादशको दमः ॥
समवर्णे द्विजातीनां द्वादशैव व्यतिक्रमे ।
वादेष्ववचनीयेषु तदेव द्विगुणं भवेत् ॥
एकजातिर्द्विजातींस्तु वाचा दारुणया क्षिपन् ।
जिह्वायाः प्राप्नुयाच्छेदं जघन्यप्रभवो हि सः ॥
नामजातिग्रहं त्वेषामभिद्रोहेण कुर्वतः ।
निःक्षेप्योऽयोमयः शङ्कुर्ज्वलन्नास्ये दशाङ्गुलः ॥
धर्मोपदेशं दर्पेण विप्राणामस्य कुर्वतः ।
तप्तमासेचयेत्तैलं वक्त्रे श्रोत्रे च पार्थिवः ॥ २७२

श्रुतं देशंच जातिंच कर्म शारीरमेवच।
वितथेन ब्रुवन् दर्पाद्दाप्यः स्याद्द्विशतं दमम्॥ २७३
काणं वाप्यथ वा खञ्जमन्यं वापि तथाविधम्।
तथ्येनापि ब्रुवन् दाप्यो दण्डं कार्षापणावरम्॥
मातरं पितरं जायां भ्रातरं तनयं गुरुम्।
आक्षारयञ्छतं दाप्यः पन्थानं चाददद्गुरोः॥
ब्राह्मणक्षत्रियाभ्यान्तु दण्डः कार्य्योविजानता।
ब्राह्मणे साहसः पूर्वः क्षत्रिये त्वेव मध्यमः॥
विट्शूद्रयोरेवमेव स्वजातिं प्रति तत्त्वतः।
छेदवर्जं प्रणयनं दण्डस्येति विनिश्चयः॥
एष दण्डविधिः प्रोक्तोवाक्पारुष्यस्य तत्त्वतः।
अत ऊर्द्ध्वं प्रवक्ष्यामि दण्डपारुष्यनिर्णयम्॥
येन केनचिदङ्गेन हिंस्याच्चेच्छ्रेष्ठमन्त्यजः।
छेत्तव्यं तत्तदेवास्य तन्मनोरनुशासनम्॥
पाणिमुद्यम्य दण्डं वा पाणिच्छेदनमर्हति।
पादेन प्रहरन् कोपात् पादच्छेदनमर्हति॥
सहासनमभिप्रेप्सुरुत्कृष्टस्यापकृष्टजः।
कट्यां कृताङ्कोनिर्वास्यः स्फिचं वास्यावकर्त्तयेत्॥
अवनिष्ठीवतोदर्पाद्द्वावोष्ठौ छेदयेन्नृपः।
अवमूत्रयतोमेढ्रमवशर्द्धयतोगुदम्।
केशेषु गृह्णतोहस्तौ छेदयेदविचारयन्।
पादयोर्दाढिकायांच ग्रीवायां वृषणेषु च॥
त्वग्भेदकः शतं दण्ड्योलोहितस्य च दर्शकः।
मांसभेत्ता तु षण्निष्कान् प्रवास्यस्त्वस्थिभेदकः॥ २८४

वनस्पतीनां सर्व्वेषामुपभोगो यथा यथा।
तथा तथा दमः कार्य्यो हिंसायामिति धारणा॥ २८५
मनुष्याणां पशूनां च दुःखाय प्रहृते सति।
यथा यथा महद्दुःखं दण्डं कुर्य्यात्तथा तथा॥
अङ्गावपीड़नायां च व्रणशोणितयोस्तथा।
समुत्थानव्ययं दाप्यः सर्व्वदण्डमथापि वा॥
द्रव्याणि हिंस्याद्यो यस्य ज्ञानतोऽज्ञानतोऽपि वा।
स तस्योत्पादयेत्तुष्टिं राज्ञो दद्याच्च तत्समम्॥
चर्म्मचार्म्मिकभाण्डेषु काष्ठलोष्टमयेषु च।
मूल्यात् पंचगुणो दण्डः पुष्पमूलफलेषु च॥
यानस्य चैव यातुश्च यानस्वामिन एव च।
दशातिवर्त्तनान्याहुः शेषे दण्डो विधीयते॥
छिन्ननास्ये भग्नयुगे तिर्य्यक् प्रतिमुखागते।
अक्षभङ्गे च यानस्य चक्रभङ्गे तथैव च॥
छेदने चैव यन्त्राणां योक्त्ररश्म्योस्तथैव च।
आक्रन्दे चाप्यपैहीति न दण्डं मनुरब्रवीत्॥
यत्रापवर्त्तते युग्यं वैगुण्यात् प्राजकस्य तु।
तत्र स्वामि भवेद्दण्ड्यो हिंसायां द्विशतं दमम्॥
प्राजकश्चेद्भवेदाप्तः प्राजको दण्डमर्हति।
युग्यस्थाः प्राजकेऽनाप्ते सर्व्वे दण्ड्याः शतं शतम्॥
स चेत्तु पथि संरुद्धः पशुभिर्वा रथेन वा।
प्रमापयेत् प्राणभृतस्तत्र दण्डोऽविचारितः॥
मनुष्यमारणे क्षिप्रं चौरवत् किल्विषं भवेत्।
प्राणभृत्सु महत्स्वर्द्धं गोगजोष्ट्रहयादिषु॥ २९६

क्षुद्रकाणां पशूनान्तु हिंसायां द्विशतोदमः ।
पंचाशत्तु भवेद्दण्डः शुभेषु मृगपक्षिषु ॥ २९७
गर्दभाजाविकानान्तु दण्डः स्यात् पंचमाषिकः ।
माषकस्तु भवेद्दण्डः श्वसूकरनिपातने ॥
भार्य्या पुत्त्रश्च दासश्च शिष्यो भ्राता च सोदरः ।
प्राप्तापराधास्ताड्याः स्यू रज्ज्वा वेणुदलेन वा ॥
पृष्ठतस्तु शरीरस्य नोत्तमाङ्गे कथंचन ।
अतोऽन्यथा तु प्रहरन् प्राप्तः स्याच्चौरकिल्बिषम् ॥
एषोऽखिलेनाभिहितो दण्डपारुष्यनिर्णयः ।
स्तेनस्यातः प्रवक्ष्यामि विधिं दण्डविनिर्णये ॥
परमं यत्नमातिष्ठेत् स्तेनानां निग्रहे नृपः ।
स्तेनानां निग्रहादस्य यशोराष्ट्रञ्च वर्द्धते ॥
अभयस्य हि योदाता संपूज्यः सततं नृपः ।
सत्त्रं हि वर्द्धते तस्य सदैवाभयदक्षिणम् ॥
सर्वतो धर्मषड्भागो राज्ञो भवति रक्षतः ।
अधर्मादपि षड्भागोभवत्यस्य ह्यरक्षतः ॥
यदधीते यद्यजते यद्ददाति यदर्चति ।
तस्य षड्भागभाग्राजा सम्यग्भवति रक्षणात् ॥
रक्षन् धर्मेण भूतानि राजा बध्यांश्च घातयन् ।
यजतेऽहरहर्यज्ञैः सहस्रशतदक्षिणैः ॥
योऽरक्षन् बलिमादत्ते करं शुल्कञ्च पार्थिवः ।
प्रतिभागञ्च दण्डञ्च स सद्योनरकं व्रजेत् ॥
अरक्षितारं राजानं बलिषड्भागहारिणम् ।
तमाहुः सर्वलोकस्य समग्रमलहारकम् ॥ ३०८

अनपेक्षितमर्य्यादं नास्तिकं विप्रलुम्पकम् ।
अरक्षितारमत्तारं नृपं विद्यादधोगतिम् ॥ ३०९
अधार्म्मिकं त्रिभिर्न्यायैर्निगृह्णीयात् प्रयत्नतः ।
निरोधनेन बन्धेन विविधेन बधेन च ॥
निग्रहेण हि पापानां साधूनां संग्रहेण च ।
द्विजातय इवेज्याभिः पूयन्ते सततं नृपाः ॥
क्षन्तव्यं प्रभुणा नित्यं क्षिपतां कार्य्यिणां नृणाम् ।
बालवृद्धातुराणाञ्च कुर्वता हितमात्मनः ॥
यः क्षिप्तो मर्षयत्यार्त्तैस्तेन स्वर्गे महीयते ।
यस्त्वैश्वर्य्यान्न क्षमते नरकन्तेन गच्छति ॥
राजा स्तेनेन गन्तव्यो मुक्तकेशेन धावता ।
आचक्षाणेन तत् स्तेयमेवङ्कर्म्मास्मि शाधि माम् ॥
स्कन्धेनादाय मुषलं लगुडं वापि खादिरम् ।
शक्तिं चोभयतस्तीक्ष्णामायसं दण्डमेव वा ॥
शासनाद्वा विमोक्षाद्वा स्तेनः स्तेयाद्विमुच्यते ।
अशासित्वा तु तं राजा स्तेनस्याप्नोति किल्बिषम् ॥
अन्नादे भ्रूणहा मार्ष्टि पत्यौ भार्य्यापचारिणी ।
गुरौ शिष्यश्च याज्यश्च स्तेनो राजनि किल्बिषम् ॥
राजनिर्धूतदण्डास्तु कृत्वा पापानि मानवाः ।
निर्म्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा ॥
यस्तु रज्जुं घटं कूपाद्धरेद्भिन्द्याच्च यः प्रपाम् ।
स दण्डं प्राप्नुयान्माषं तञ्च तस्मिन् समाहरेत् ॥
धान्यं दशभ्यः कुम्भेभ्यो हरतोऽभ्यधिकं बधः ।
शेषेऽप्येकादशगुणं दाप्यस्तस्य च तद्धनम् ॥ ३२०

तथा धरिममेयानां शतादभ्यधिके वधः ।
सुवर्णरजतादीनामुत्तमानांच वाससाम् ॥ ३२१
पंचाशतस्त्वभ्यधिके हस्तच्छेदनमिष्यते ।
शेषे त्वेकादशगुणं मूल्याद्दण्डं प्रकल्पयेत् ॥
पुरुषाणां कुलीनानां नारीणांच विशेषतः ।
मुख्यानांचैव रत्नानां हरणे वधमर्हति ॥
महापशूनां हरणे शस्त्राणामौषधस्य च ।
कालमासाद्य कार्य्यंच दण्डं राजा प्रकल्पयेत् ॥
गोषु ब्राह्मणसंस्थासु छुरिकायाश्च भेदने ।
पशूनां हरणे चैव सद्यः कार्य्योऽर्द्धपादिकः ॥
सूत्रकार्पासकिण्वानां गोमयस्य गुड़स्य च ।
दध्नः क्षीरस्य तक्रस्य पानीयस्य तृणस्य च ॥
वेणुवैदलभाण्डानां लवणानां तथैवच ।
मृण्मयानांच हरणे मृदोभस्मनएव च ॥
मत्स्यानां पक्षिणांचैव तैलस्य च घृतस्य च ।
मांसस्य मधुनश्चैव यच्चान्यत्पशुसम्भवम् ॥
अन्येषांचैवमादीनां मद्यानामोदनस्य च ।
पक्वान्नानांच सर्व्वेषां तन्मूल्याद्द्विगुणोदमः ॥
पुष्पेषु हरिते धान्ये गुल्मवल्लीनगेषु च ।
अन्येष्वपरिपूतेषु दण्डः स्यात् पंचकृष्णलः ॥
परिपूतेषु धान्येषु शाकमूलफलेषु च ।
निरन्वये शतं दण्डः सान्वयेऽर्द्धशतं दमः ॥
स्यात् साहसं त्वन्वयवत् प्रसभं कर्म्म यत् कृतम् ।
निरन्वयं भवेत् स्तेयं हृत्वापव्ययते च यत् ॥ ३२२

यस्त्वेतान्युपक्लृप्तानि द्रव्याणि स्तेनयेन्नरः ।
तमाद्यं दण्डयेद्राजा यश्चाग्निं चोरयेद्गृहात् ॥ ३३३
येन येन यथाङ्गेन स्तेनो नृषु विचेष्टते ।
तत्तदेव हरेत्तस्य प्रत्यादेशाय पार्थिवः ॥
पिताचार्य्यः सुहृन्माता भार्य्या पुत्रः पुरोहितः ।
नादण्ड्यो नाम राज्ञोऽस्ति यः स्वधर्म्मे न तिष्ठति ॥
कार्षापणं भवेद्दण्ड्यो यत्रान्यः प्राकृतो जनः ।
तत्र राजा भवेद्दण्ड्यः सहस्रमिति धारणा ॥
अष्टापाद्यन्तु शूद्रस्य स्तेये भवति किल्बिषम् ।
षोड़शैव तु वैश्यस्य द्वात्रिंशत् क्षत्रियस्य च ॥
ब्राह्मणस्य चतुःषष्टिः पूर्णं वापि शतं भवेत् ।
द्विगुणा वा चतुःषष्टिस्तद्दोषगुणविद्धि सः ॥
वानस्पत्यं मूलफलं दार्व्वग्न्यर्थं तथैव च ।
तृणञ्च गोभ्यो ग्रासार्थमस्तेयं मनुरब्रवीत् ॥
योऽदत्तादायिनो हस्ताल्लिप्सेत ब्राह्मणो धनम् ।
याजनाध्यापनेनापि यथा स्तेनस्तथैव सः ॥
द्विजोऽध्वगः क्षीणवृत्तिर्द्वाविक्षू द्वे च मूलके ।
आददानः परक्षेत्रान्न दण्डं दातुमर्हति ॥
असन्धितानां सन्धाता सन्धितानाञ्च मोक्षकः ।
दासाश्वरथहर्त्ता च प्राप्तः स्याच्चौरकिल्बिषम् ॥
अनेन विधिना राजा कुर्व्वाणः स्तेननिग्रहम् ।
यशोऽस्मिन् प्राप्नुयाल्लोके प्रेत्य चानुत्तमं सुखम् ॥
ऐन्द्रं स्थानमभिप्रेप्सुर्यशश्चाक्षयमव्ययम् ।
नोपेक्षेत क्षणमपि राजा साहसिकं नरम् ॥ ३४४

वाग्दुष्टात्तस्कराच्चैव दण्डेनैव च हिंसतः ।
साहसस्य नरः कर्त्ता विज्ञेयः पापकृत्तमः ॥ ३४५
साहसे वर्त्तमानन्तु यो मर्षयति पार्थिवः ।
स विनाशं व्रजत्याशु विद्वेषञ्चाधिगच्छति ॥
न मित्रकारणाद्राजा विपुलाद्वा धनागमात् ।
समुत्सृजेत् साहसिकान् सर्व्वभूतभयावहान् ॥
शस्त्रं द्विजातिभिर्ग्राह्यं धर्म्मो यत्रोपरुध्यते ।
द्विजातीनाञ्च वर्णानां विप्लवे कालकारिते ॥
आत्मनश्च परित्राणे दक्षिणानाञ्च सङ्गरे ।
स्त्रीविप्राभ्युपपत्तौ च धर्म्मेण घ्नन्न दुष्यति ॥
गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम् ।
आततायिनमायान्तं हन्यादेवाविचारयन् ॥
नाततायिवधे दोषो हन्तुर्भवति कश्चन ।
प्रकाशं वाप्रकाशं वा मन्युस्तन्मन्युमृच्छति ॥
परदाराभिमर्षेषु प्रवृत्तान् नॄन् महीपतिः ।
उद्वेजनकरैर्दण्डैश्चिह्नयित्वा प्रवासयेत् ॥
तत्समुत्थो हि लोकस्य जायते वर्णसङ्करः ।
येन मूलहरोऽधर्म्मः सर्व्वनाशाय कल्पते ॥
परस्य पत्न्या पुरुषः सम्भाषां योजयन् रहः ।
पूर्व्वमाक्षारितो दोषैः प्राप्नुयात् पूर्व्वसाहसम् ॥
यस्त्वनाक्षारितः पूर्व्वमभिभाषेत कारणात् ।
न दोषं प्राप्नुयात् किञ्चिन्न हि तस्य व्यतिक्रमः ॥
परस्त्रियं योऽभिवदेत्तीर्थेऽरण्ये वनेऽपि वा ।
नदीनां वापि सम्भेदे स संग्रहणमाप्नुयात् ॥ ३५६

उपचारक्रिया केलिः स्पर्शोभूषणवाससाम् ।
सहखट्वासनञ्चैव सर्वं संग्रहणं स्मृतम् ॥ ३५७
स्त्रियं स्पृशेद्देशे यः स्पृष्टोवा मर्षयेत्तया ।
परस्परस्यानुमते सर्वं संग्रहणं स्मृतम् ॥
अब्राह्मणः संग्रहणे प्राणान्तं दण्डमर्हति ।
चतुर्णामपि वर्णानां दारारक्ष्यतमाः सदा ॥
भिक्षुका बन्दिनश्चैव दीक्षिताः कारवस्तथा ।
सम्भाषणं सह स्त्रीभिः कुर्य्युरप्रतिवारिताः ॥
न सम्भाषां परस्त्रीभिः प्रतिषिद्धः समाचरेत् ।
निषिद्धोभाषमाणस्तु सुवर्णं दण्डमर्हति ॥
नैष चारणदारेषु विधिर्नात्मोपजीविषु ।
सज्जयन्ति हि ते नारीर्निगूढाश्चारयन्ति च ॥
किंचिदेव तु दाप्यः स्यात् सम्भाषां ताभिराचरन् ।
प्रैष्यासु चैकभक्तासु रहः प्रव्रजितासु च ॥
योऽकामां दूषयेत् कन्यां स सद्योवधमर्हति ।
सकामां दूषयंस्तुल्यो न वधं प्राप्नुयान्नरः ॥
कन्यां भजन्तीमुत्कृष्टं न किंचिदपि दापयेत् ।
जघन्यं सेवमानन्तु संयतां वासयेद्गृहे ॥
उत्तमां सेवमानन्तु जघन्योवधमर्हति ।
शुल्कं दद्यात् सेवमानः समामिच्छेत् पिता यदि ॥
अभिषह्य तु यः कन्यां कुर्य्याद्दर्पेण मानवः ।
तस्याशु कर्त्ये अङ्गुल्यौ दण्डं चार्हति षट्शतम् ॥
सकामां दूषयंस्तुल्यो नाङ्गुलिच्छेदमाप्नुयात् ।
द्विशतन्तु दमं दाप्यः प्रसङ्गविनिवृत्तये ॥ ३६८

कन्यैव कन्यां या कुर्य्यात्तस्याः स्याद्द्विशतोदमः। ३६९
शुल्कंच द्विगुणं दद्याच्छिफाश्चैवाप्नुयाद्दश॥
या तु कन्यां प्रकुर्य्यात् स्त्री सा सद्यो मौण्ड्यमर्हति।
अङ्गुल्योरेव च च्छेदं खरेणोद्वहनन्तथा॥
भर्त्तारं लङ्घयेद्या तु स्त्री ज्ञातिगुणदर्पिता।
तां श्वभिः खादयेद्राजा संस्थाने बहुसंस्थिते॥
पुमांसं दाहयेत् पापं शयने तप्त आयसे।
अभ्यादध्युश्च काष्ठानि तत्र दह्येत पापकृत्॥
संवत्सराभिशस्तस्य दुष्टस्य द्विगुणोदमः।
व्रात्यया सह संवासे चाण्डाल्या तावदेव तु॥
शूद्रोगुप्तमगुप्तं वा द्वैजातं वर्णमावसन्।
अगुप्तमङ्गसर्वस्वैर्गुप्तं सर्वेण हीयते॥
वैश्यः सर्वस्वदण्डः स्यात् संवत्सरनिरोधतः।
सहस्रं क्षत्रियोदण्ड्योमौण्ड्यं मूत्रेण चार्हति॥
ब्राह्मणीं यद्यगुप्तान्तु गच्छेतां वैश्यपार्थिवौ।
वैश्यं पंचशतं कुर्य्यात् क्षत्रियन्तु सहस्रिणम्॥
उभावपि तु तावेव ब्राह्मण्या गुप्तया सह।
विप्लुतौ शूद्रवद्दण्ड्यौ दग्धव्यौ वा कटाग्निना॥
सहस्रं ब्राह्मणोदण्ड्यो गुप्तां विप्रां बलाद्व्रजन्।
शतानि पंच दंड्यः स्यादिच्छन्त्या सह सङ्गतः॥
मौण्ड्यं प्राणान्तिकोदंडोब्राह्मणस्य विधीयते।
इतरेषान्तु वर्णानां दंडः प्राणान्तिकोभवेत्॥
न जातु ब्राह्मणं हन्यात् सर्वपापेष्वपि स्थितम्।
राष्ट्रादेनं बहिः कुर्य्यात् समग्रधनमक्षतम्॥ ३८०

न ब्राह्मणवधाद्भूयानधर्मोविद्यते भुवि ।
तस्मादस्य वधं राजा मनसापि न चिन्तयेत् ॥ ३८१
वैश्यश्चेत् क्षत्रियां गुप्तां वैश्यां वा क्षत्रियोव्रजेत् ।
योब्राह्मण्यामगुप्तायां तावुभौ दंडमर्हतः ॥
सहस्रं ब्राह्मणोदंडं दाप्योगुप्ते तु ते व्रजन् ।
शूद्रायां क्षत्रियविशोः साहस्रो वै भवेद्दमः ॥
क्षत्रियायामगुप्तायां वैश्ये पंचशतं दमः ।
मूत्रेण मौण्ड्यमिच्छेत्तु क्षत्रियोदण्डमेव वा ॥
अगुप्ते क्षत्रियावैश्ये शूद्रां वा ब्राह्मणोव्रजन् ।
शतानि पंच दण्ड्यः स्यात् सहस्रं त्वन्त्यजस्त्रियम् ॥
यस्य स्तेनः पुरे नास्ति नान्यस्त्रीगो न दुष्टवाक् ।
न साहसिकदण्डघ्नौ स राजा शक्रलोकभाक् ॥
एतेषां निग्रहोराज्ञः पंचानां विषये स्वके ।
साम्राज्यकृत् सजात्येषु लोके चैव यशस्करः ॥
ऋत्विजं यस्त्यजेद्याज्यो याज्यं चर्त्विक् त्यजेद्यदि ।
शक्तं कर्मण्यदुष्टं च तयोर्दंडः शतंशतम् ॥
न माता न पिता न स्त्री न पुत्रस्त्यागमर्हति ।
त्यजन्नपतितानेताञ्ज्ञा दंड्यः शतानि षट् ॥
आश्रमेषु द्विजातिनां कार्य्ये विवदतां मिथः ।
न विब्रूयान्नृपोधर्मं चिकीर्षन् हितमात्मनः ॥
यथार्हमेतानभ्यर्च्य ब्राह्मणैः सह पार्थिवः ।
सान्त्वेन प्रशमय्यादौ स्वधर्मं प्रतिपादयेत् ॥
प्रतिवेश्यानुवेश्यौ च कल्याणे विंशतिद्विजे ।
अर्हावभोजयन्विप्रोदंडमर्हति माषकम् ॥ ३९२

श्रोत्रियः श्रोत्रियं साधुं भूतिकृत्येष्वभोजयन् ।
तदन्नं द्विगुणं दाप्यो हिरण्यंचैव माषकम् ॥ ३९३
अन्धो जड़ः पीठसर्पी सप्तत्या स्थविरश्च यः ।
श्रोत्रियेषूपकुर्वंश्च न दाप्याः केनचित् करम् ॥
श्रोत्रियं व्याधितार्त्तौ च बालवृद्धावकिंचनम् ।
महाकुलीनमार्य्यञ्च राजा संपूजयेत् सदा ॥
शाल्मलीफलके श्लक्ष्णे नेनिज्यान्नेजकः शनैः ।
न च वासांसि वासोभिर्निर्हरेन्न च वासयेत् ॥
तन्तुवायो दशपलं दद्यादेकपलाधिकम् ।
अतोऽन्यथावर्त्तमानो दाप्यो द्वादशकं दमम् ॥
शुल्कस्थानेषु कुशलाः सर्वपण्यविचक्षणाः ।
कुर्य्युरर्घं यथा पण्यं ततो विंशं नृपो हरेत् ॥
राज्ञः प्रख्यातभांडानि प्रतिषिद्धानि यानि च ।
तानि निर्हरतो लोभात् सर्वहारं हरेन्नृपः ॥
शुल्कस्थानं परिहरन्नकाले क्रयविक्रयी ।
मिथ्यावादी च संख्याने दाप्योऽष्टगुणमत्ययम् ॥
आगमं निर्गमं स्थानं तथा वृद्धिक्षयावुभौ ।
विचार्य्य सर्वपण्यानां कारयेत् क्रयविक्रयौ ॥
पंचरात्रे पंचरात्रे पक्षे पक्षेऽथवा गते ।
कुर्वीत चैषां प्रत्यक्षमर्घसंस्थापनं नृपः ॥
तुलामानं प्रतीमानं सर्वंच स्यात् सुलक्षितम् ।
षट्सु षट्सुच मासेषु पुनरेव परीक्षयेत् ॥
पणं यानं तरे दाप्यं पौरुषोऽर्धपणं तरे ।
पादं पशुश्च योषिच्च पादार्धं रिक्तकः पुमान् ॥ ४०४

भांडपूर्णानि यानानि तार्य्यं दाप्यानि सारत:।
रिक्तभांडानि यत्किंचित् पुमांसश्चापरिच्छदा: ॥ ४०५
दीर्घाध्वनि यथादेशं यथाकालं तरोभवेत्।
नदीतीरेषु तद्विद्यात् समुद्रे नास्ति लक्षणम् ॥
गर्भिणी तु द्विमासादिस्तथा प्रव्रजितोमुनि:।
ब्राह्मणालिङ्गिनश्चैव न दाप्यास्तारिकं तरे ॥
यन्नावि किंचिद्दाशानां विशीर्य्येतापराधत:।
तद्दाशैरेव दातव्यं समागम्य स्वतोऽंशत: ॥
एष नौयायिनामुक्तो व्यवहारस्य निर्णय:।
दाशापराधतस्तोये दैविके नास्ति निग्रह: ॥
वाणिज्यं कारयेद्वैश्यं कुसीदं कृषिमेव च।
पशूनां रक्षणञ्चैव दास्यं शूद्रं द्विजन्मनाम् ॥
क्षत्रियंचैव वैश्यंच ब्राह्मणोवृत्तिकर्षितौ।
बिभृयादानृशंस्येन स्वानि कर्माणि कारयन् ॥
दास्यन्तु कारयन्लोभाद्ब्राह्मण: संस्कृतान् द्विजान्।
अनिच्छत: प्राभवत्याद्राज्ञा दंड्य: शतानि षट् ॥
शूद्रन्तु कारयेद्दास्यं क्रीतमक्रीतमेव वा।
दास्यायैव हि सृष्टोऽसौ ब्राह्मणस्य स्वयम्भुवा ॥
न स्वामिना निसृष्टोऽपि शूद्रोदास्याद्विमुच्यते।
निसर्गजं हि तत्तस्य कस्तस्मात्तदपोहति ॥
ध्वजाहृतोभक्तदासो गृहज: क्रीतदत्रिमौ।
पैत्रिकोदंडदासश्च सप्तैते दासयोनय: ॥
भार्य्या पुत्त्रश्च दासश्च त्रयएवाधना स्मृता:।
यत्ते समधिगच्छन्ति यस्य ते तस्य तद्धनम् ॥ ४१६

विस्रब्धं ब्राह्मणः शूद्राद्द्रव्योपादानमाचरेत् ।
न हि तस्यास्ति किंचित् स्वं भर्तृहार्य्यधनो हि सः ॥ ४१७
वैश्यशूद्रौ प्रयत्नेन स्वानि कर्माणि कारयेत् ।
तौ हि च्युतौ स्वकर्मभ्यः क्षोभयेतामिदं जगत् ॥
अहन्यहन्यवेक्षेत कर्मान्तान् वाहनानि च ।
आयव्ययौ च नियतावाकरान् कोषमेव च ॥
एवं सर्वानिमान्राजा व्यवहारान् समापयन् ।
व्यपोह्य किल्बिषं सर्वं प्राप्नोति परमां गतिम् ॥ ४२०

इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां
संहितायामष्टमोऽध्यायः ॥ ८

नवमोऽध्यायः ।

पुरुषस्य स्त्रियाश्चैव धर्म्ये वर्त्मनि तिष्ठतोः ।
संयोगे विप्रयोगे च धर्मान् वक्ष्यामि शाश्वतान् ॥
अस्वतन्त्राः स्त्रियः कार्य्याः पुरुषैः स्वैर्दिवानिशम् ।
विषयेषु च सज्जन्त्यः संस्थाप्या आत्मनोवशे ॥
पिता रक्षति कौमारे भर्त्ता रक्षति यौवने ।
रक्षन्ति स्थविरे पुत्रा न स्त्री स्वातन्त्र्यमर्हति ॥
कालेऽदाता पिता वाच्योवाच्यश्चानुपयन् पतिः ।
मृते भर्तरि पुत्रस्तु वाच्योमातुररक्षिता ॥
सूक्ष्मेभ्योऽपि प्रसङ्गेभ्यः स्त्रियोरक्ष्या विशेषतः ।
द्वयोर्हि कुलयोः शोकमावहेयुररक्षिताः ॥ ५

इमं हि सर्ववर्णानां पश्यन्तो धर्ममुत्तमम् ।
यतन्ते रक्षितुं भार्यां भर्तारो दुर्बला अपि ॥ ६
स्वां प्रसूतिं चरित्रं च कुलमात्मानमेव च ।
स्वं च धर्मं प्रयत्नेन जायां रक्षन् हि रक्षति ॥
पतिर्भार्यां संप्रविश्य गर्भो भूत्वेह जायते ।
जायायास्तद्धि जायात्वं यदस्यां जायते पुनः ॥
यादृशं भजते हि स्त्री सुतं सूते तथाविधम् ।
तस्मात् प्रजाविशुद्ध्यर्थं स्त्रियं रक्षेत् प्रयत्नतः ॥
न कश्चिद्योषितः शक्तः प्रसह्य परिरक्षितुम् ।
एतैरुपाययोगैस्तु शक्यास्ताः परिरक्षितुम् ॥
अर्थस्य संग्रहे चैनां व्यये चैव नियोजयेत् ।
शौचे धर्मेऽन्नपक्त्यां च पारिणाह्यस्य वेक्षणे ॥
अरक्षिता गृहे रुद्धाः पुरुषैराप्तकारिभिः ।
आत्मानमात्मना यास्तु रक्षेयुस्ताः सुरक्षिताः ॥
पानं दुर्जनसंसर्गः पत्या च विरहोऽटनम् ।
स्वप्नोऽन्यगेहवासश्च नारीसंदूषणानि षट् ॥
नैता रूपं परीक्षन्ते नासां वयसि संस्थितिः ।
सुरूपं वा विरूपं वा पुमानित्येव भुञ्जते ॥
पौंश्चल्याच्चलचित्ताच्च नैःस्नेह्याच्च स्वभावतः ।
रक्षिता यत्नतोऽपीह भर्तृष्वेता विकुर्वते ॥
एवं स्वभावं ज्ञात्वासां प्रजापतिनिसर्गजम् ।
परमं यत्नमातिष्ठेत् पुरुषो रक्षणं प्रति ॥
शय्यासनमलङ्कारं कामं क्रोधमनार्जवम् ।
द्रोहभावं कुचर्यां च स्त्रीभ्यो मनुरकल्पयत् ॥ १७

नास्ति स्त्रीणां क्रिया मन्त्रैरिति धर्मोव्यवस्थितः।
निरिन्द्रिया ह्यमन्त्राश्च स्त्रियोऽनृतमिति स्थितिः॥ १८

तथा च श्रुतयो बह्व्यो निगीता निगमेष्वपि।
स्वालक्षण्यपरीक्षार्थं तासां शृणुत निष्कृतीः॥

यन्मे माता प्रलुलुभे विचरन्त्यपतिव्रता।
तन्मे रेतः पिता वृङ्क्तामित्यस्यैतन्निदर्शनम्॥

ध्यायत्यनिष्टं यत्किंचित् पाणिग्राहस्य चेतसा।
तस्यैष व्यभिचारस्य निह्नवः सम्यगुच्यते॥

यादृग्गुणेन भर्त्रा स्त्री संयुज्येत यथाविधि।
तादृग्गुणा सा भवति समुद्रेणेव निम्नगा॥

अक्षमाला वसिष्ठेन संयुक्ताऽधमयोनिजा।
शारङ्गी मन्दपालेन जगामाभ्यर्हणीयताम्॥

एताश्चान्याश्च लोकेऽस्मिन्नपकृष्टप्रसूतयः।
उत्कर्षं योषितः प्राप्ताः स्वैः स्वैर्भर्तृगुणैः शुभैः॥

एषोदिता लोकयात्रा नित्यं स्त्रीपुंसयोः शुभा।
प्रेत्येह च सुखोदर्कान् प्रजाधर्मान्निबोधत॥

प्रजनार्थं महाभागाः पूजार्हा गृहदीप्तयः।
स्त्रियः श्रियश्च गेहेषु न विशेषोऽस्ति कश्चन॥

उत्पादनमपत्यस्य जातस्य परिपालनम्।
प्रत्यहं लोकयात्रायाः प्रत्यक्षं स्त्रीनिबन्धनम्॥

अपत्यं धर्मकार्याणि शुश्रूषा रतिरुत्तमा।
दाराधीनस्तथा स्वर्गः पितॄणामात्मनश्च ह॥

पतिं या नाभिचरति मनोवाग्देहसंयता।
सा भर्तृलोकानाप्नोति सद्भिः साध्वीति चोच्यते॥ २९

व्यभिचारात्तु भर्त्तुः स्त्री लोके प्राप्नोति निन्द्यताम् ।
शृगालयोनिं चाप्नोति पापरोगैश्च पीड्यते ॥ ३०
पुत्रं प्रत्युदितं सद्भिः पूर्व्वजैश्च महर्षिभिः ।
विश्वजन्यमिमं पुण्यमुपन्यासं निबोधत ॥
भर्त्तुः पुत्रं विजानन्ति श्रुतिद्वैधन्तु भर्त्तरि ।
आहुरुत्पादकं केचिदपरे क्षेत्रिणं विदुः ॥
क्षेत्रभूता स्मृता नारी बीजभूतः स्मृतः पुमान् ।
क्षेत्रबीजसमायोगात् सम्भवः सर्व्वदेहिनाम् ॥
विशिष्टं कुत्रचिद्बीजं स्त्रीयोनिस्त्वेव कुत्रचित् ।
उभयन्तु समं यत्र सा प्रसूतिः प्रशस्यते ॥
बीजस्य चैव योन्याश्च बीजमुत्कृष्टमुच्यते ।
सर्व्वभूतप्रसूतिर्हि बीजलक्षणलक्षिता ॥
यादृशं तूप्यते बीजं क्षेत्रे कालोपपादिते ।
तादृग्रोहति तत्तस्मिन् बीजं स्वैर्व्यञ्जितं गुणैः ॥
इयं भूमिर्हि भूतानां शाश्वती योनिरुच्यते ।
न च योनिगुणान् कांश्चिद्बीजं पुष्यति पुष्टिषु ॥
भूमावप्येककेदारे कालोप्तानि कृषीवलैः ।
नानारूपाणि जायन्ते बीजानीह स्वभावतः ॥
व्रीहयः शालयो मुद्गास्तिला माषास्तथा यवाः ।
यथाबीजं प्ररोहन्ति लशुनानीक्षवस्तथा ॥
अन्यदुप्तं जातमन्यदित्येतन्नोपपद्यते ।
उप्यते यद्धि यद्बीजं तत्तदेव प्ररोहति ॥
तत् प्राज्ञेन विनीतेन ज्ञानविज्ञानवेदिना ।
आयुष्कामेन वप्तव्यं न जातु परयोषिति ॥ ४१

अत्र गाथा वायुगीता: कीर्त्तयन्ति पुराविद: ।
यथा बीजं न वप्तव्यं पुंसा परपरिग्रहे ॥ ४२
नश्यतीषुर्यथा विद्ध खे विद्धमनुविध्यत: ।
तथा नश्यति वै क्षिप्रं बीजं परपरिग्रहे ॥
पृथोरपीमां पृथिवीं भार्य्यां पूर्वविदो विदु: ।
स्थाणुच्छेदस्य केदारमाहु: शल्यवतो मृगम् ॥
एतावानेव पुरुषो यज्जायात्मा प्रजेति ह ।
विप्रा: प्राहुस्तथा चैतद्यो भर्त्ता सा स्मृताङ्गना ॥
न निष्क्रयविसर्गाभ्यां भर्त्तुर्भार्य्या विमुच्यते ।
एवं धर्मं विजानीम: प्राक् प्रजापतिनिर्म्मितम् ॥
सकृदंशोनिपतति सकृत् कन्या प्रदीयते ।
सकृदाह ददानीति त्रीण्येतानि सतां सकृत् ॥
यथा गोऽश्वोष्ट्रदासीषु महिष्यजाविकासु च ।
नोत्पादक: प्रजाभागी तथैवान्याङ्गनास्वपि ॥
येऽक्षेत्रिणो बीजवन्त: परक्षेत्रप्रवापिण: ।
ते वै शस्यस्य जातस्य न लभन्ते फलं क्वचित् ॥
यदन्यगोषु वृषभो वत्सानां जनयेच्छतम् ।
गोमिनामेव ते वत्सा मोघं स्कन्दितमार्षभम् ॥
तथैवाक्षेत्रिणोबीजं परक्षेत्रप्रवापिण: ।
कुर्वन्ति क्षेत्रिणामर्थं न बीजी लभते फलम् ॥
फलन्त्वनभिसन्धाय क्षेत्रिणां बीजिनान्तथा ।
प्रत्यक्षं क्षेत्रिणामर्थोबीजाद्योनिर्गरीयसी ॥
क्रियाभ्युपगमात्त्वेतद्वीजार्थं यत् प्रदीयते ।
तस्येह भागिनौ दृष्टौ बीजी क्षेत्रिकएव च ॥ ५२

ओघवाताहृतं बीजं तस्य क्षेत्रे प्ररोहति ।
क्षेत्रिकस्यैव तद्बीजं न वप्ता लभते फलम् ॥ ५४
एष धर्मो गवाश्वस्य दास्युष्ट्राजाविकस्य च ।
विहङ्गमहिषीणाञ्च विज्ञेयः प्रसवं प्रति ॥
एतद्वः सारफल्गुत्वं बीजयोन्योः प्रकीर्त्तितम् ।
अतः परं प्रवक्ष्यामि योषितां धर्ममापदि ॥
भ्रातुर्ज्येष्ठस्य भार्य्या या गुरुपत्न्यनुजस्य सा ।
यवीयसस्तु या भार्य्या स्नुषा ज्येष्ठस्य सा स्मृता ॥
ज्येष्ठोयवीयसोभार्य्यां यवीयान् वाग्रजस्त्रियम् ।
पतितौ भवतो गत्वा नियुक्तावप्यनापदि ॥
देवराद्वा सपिण्डाद्वा स्त्रिया सम्यङ्नियुक्तया ।
प्रजेप्सिताधिगन्तव्या सन्तानस्य परिक्षये ॥
विधवायां नियुक्तस्तु घृताक्तोवाग्यतो निशि ।
एकमुत्पादयेत् पुत्रं न द्वितीयं कथंचन ॥
द्वितीयमेके प्रजनं मन्यन्ते स्त्रीषु तद्विदः ।
अनिर्वृतं नियोगार्थं पश्यन्तोधर्मतस्तयोः ॥
विधवायां नियोगार्थे निर्वृते तु यथाविधि ।
गुरुवच्च स्नुषावच्च वर्त्तेयातां परस्परम् ॥
नियुक्तौ यौ विधिं हित्वा वर्त्तेयातान्तु कामतः ।
तावुभौ पतितौ स्यातां स्नुषागगुरुतल्पगौ ॥
नान्यस्मिन् विधवा नारी नियोक्तव्या द्विजातिभिः ।
अन्यस्मिन् हि नियुञ्जाना धर्मं हन्युः सनातनम् ॥
नोद्वाहिकेषु मन्त्रेषु नियोगः कीर्त्यते क्वचित् ।
न विवाहविधावुक्तं विधवावेदनं पुनः ॥ ६५

अयं द्विजैर्हि विद्वद्भिः पशुधर्मो विगर्हितः ।
मनुष्याणामपि प्रोक्तो वेणे राज्यं प्रशासति ॥ ६६
स महीमखिलां भुञ्जन् राजर्षिप्रवरः पुरा ।
वर्णानां सङ्करं चक्रे कामोपहतचेतनः ॥
ततः प्रभृति यो मोहात् प्रमीतपतिकां स्त्रियम् ।
नियोजयत्यपत्यार्थं तं विगर्हन्ति साधवः ॥
यस्या म्रियेत कन्याया वाचा सत्ये कृते पतिः ।
तामनेन विधानेन निजो विन्देत देवरः ॥
यथाविध्यधिगम्यैनां शुक्लवस्त्रां शुचिव्रताम् ।
मिथोभजेताप्रसवात् सकृत् सकृदृतावृतौ ॥
न दत्त्वा कस्यचित् कन्यां पुनर्दद्याद्विचक्षणः ।
दत्त्वा पुनः प्रयच्छन् हि प्राप्नोति पुरुषानृतम् ॥
विधिवत्प्रतिगृह्यापि त्यजेत् कन्यां विगर्हिताम् ।
व्याधितां विप्रदुष्टां वा छद्मना चोपपादिताम् ॥
यस्तु दोषवतीं कन्यामनाख्यायोपपादयेत् ।
तस्य तद्वितथं कुर्य्यात् कन्यादातुर्दुरात्मनः ॥
विधाय वृत्तिं भार्य्यायाः प्रवसेत् कार्य्यवान्नरः ।
अवृत्तिकर्षिता हि स्त्री प्रदुष्येत् स्थितिमत्यपि ॥
विधाय प्रोषिते वृत्तिं जीवेन्नियममास्थिता ।
प्रोषिते त्वविधायैव जीवेच्छिल्पैरगर्हितैः ॥
प्रोषितो धर्मकार्य्यार्थं प्रतीक्ष्योऽष्टौ नरः समाः ।
विद्यार्थं षट् यशोऽर्थं वा कामार्थं त्रींस्तु वत्सरान् ॥
संवत्सरं प्रतीक्षेत द्विषन्तीं योषितं पतिः ।
ऊर्द्ध्वं संवत्सरात्त्वेनां दायं हृत्वा न संवसेत् ॥ ७७

अतिक्रामेत् प्रमत्तं या मत्तं रोगार्त्तमेव वा ।
सा त्रीन् मासान् परित्याज्या विभूषणपरिच्छदा ॥ ७८
उन्मत्तं पतितं क्लीवमवीजं पापरोगिणम् ।
न त्यागोऽस्ति द्विषन्त्याश्च न च दायापवर्त्तनम् ॥
मद्यपासाधुवृत्ता च प्रतिकूला च या भवेत् ।
व्याधिता व्याधिवेत्तव्या हिंस्रार्थघ्नी च सर्वदा ॥
वन्ध्याष्टमेऽधिवेद्याब्दे दशमे तु मृतप्रजा ।
एकादशे स्त्रीजननी सद्यस्त्वप्रियवादिनी ॥
या रोगिणी स्यात्तु हिता सम्पन्ना चैव शीलतः ।
सानुज्ञाप्याधिवेत्तव्या नावमान्या च कर्हिचित् ॥
अधिविन्ना तु या नारी निर्गच्छेद्रुषिता गृहात् ।
सा सद्यः सन्निरोद्धव्या त्याज्या वा कुलसन्निधौ ॥
प्रतिषिद्धापि चेद्या तु मद्यमभ्युदयेष्वपि ।
प्रेक्षासमाजं गच्छेद्वा सा दण्ड्या कृष्णलानि षट् ॥
यदि स्वाश्चापराश्चैव विन्देरन् योषितो द्विजाः ।
तासां वर्णक्रमेण स्याज्ज्यैष्ठ्यं पूजा च वेश्म च ॥
भर्त्तुः शरीरशुश्रूषां धर्मकार्य्यंच नैत्यिकम् ।
स्वा चैव कुर्य्यात् सर्वेषां नास्वजातिः कथंचन ॥
यस्तु तत्कारयेन्मोहात् स्वजात्या स्थितयान्यया ।
यथा ब्राह्मणचाण्डालः पूर्वदृष्टस्तथैव सः ॥
उत्कृष्टायाभिरूपाय वराय सदृशाय च ।
अप्राप्तामपि तां तस्मै कन्यां दद्याद्यथाविधि ॥
काममामरणात्तिष्ठेद्गृहे कन्यर्त्तुमत्यपि ।
न चैवैनां प्रयच्छेत्तु गुणहीनाय कर्हिचित् ॥ ८९

त्रीणि वर्षाण्युदीक्षेत कुमार्य्यृतुमती सती।
ऊर्द्धन्तु कालादेतस्माद्विन्देत सदृशं पतिम्॥ ९०
अदीयमाना भर्त्तारमधिगच्छेद्यदि स्वयम्।
नैनः किंचिदवाप्नोति न च यं साधिगच्छति॥
अलङ्कारं नाददीत पित्र्यं कन्या स्वयंवरा।
मातृकं भ्रातृदत्तं वा स्तेना स्याद्यदि तं हरेत्॥
पित्रे न दद्याच्छुल्कन्तु कन्यामृतुमतीं हरन्।
स हि स्वाम्यादतिक्रामेदृतूनां प्रतिरोधनात्॥
त्रिंशद्वर्षोद्वहेत् कन्यां हृद्यां द्वादशवार्षिकीम्।
त्र्यष्टवर्षोऽष्टवर्षां वा धर्म्मे सीदति सत्वरः॥
देवदत्तां पतिर्भार्य्यां विन्दते नेच्छयात्मनः।
तां साध्वीं बिभृयान्नित्यं देवानां प्रियमाचरन्॥
प्रजानार्थं स्त्रियः सृष्टाः सन्तानार्थञ्च मानवाः।
तस्मात् साधारणोधर्म्मः श्रुतौ पत्न्या सहोदितः॥
कन्यायां दत्तशुल्कायां म्रियते यदि शुल्कदः।
देवराय प्रदातव्या यदि कन्यानुमन्यते॥
आददीत न शूद्रोऽपि शुल्कं दुहितरं ददत्।
शुल्कं हि गृह्णन् कुरुते छन्नं दुहितृविक्रयम्॥
एतत्तु न परे चक्रुर्नापरे जातु साधवः।
यदन्यस्य प्रतिज्ञाय पुनरन्यस्य दीयते॥
नानुशुश्रुम जात्वेतत् पूर्व्वेष्वपि हि जन्मसु।
शुल्कसंज्ञेन मूल्येन छन्नं दुहितृविक्रयम्॥
अन्योन्यस्याव्यभिचारोभवेदामरणान्तिकः।
एषधर्म्मः समासेन ज्ञेयः स्त्रीपुंसयोः परः॥ १०१

तथा नित्यं यतेयातां स्त्रीपुंसौ तु कृतक्रियौ।
यथा नाभिचरेतां तौ वियुक्तावितरेतरम्॥ १०२

एष स्त्रीपुंसयोरुक्तो धर्मो वो रतिसंहितः।
आपद्यपत्यप्राप्तिश्च दायभागं निबोधत॥

ऊर्द्ध्वं पितुश्च मातुश्च समेत्य भ्रातरः समम्।
भजेरन् पैतृकं रिक्थमनीशास्ते हि जीवतोः॥

ज्येष्ठएव तु गृह्णीयात् पित्र्यं धनमशेषतः।
शेषास्तमुपजीवेयुर्यथैव पितरन्तथा॥

ज्येष्ठेन जातमात्रेण पुत्री भवति मानवः।
पितॄणामनृणश्चैव स तस्मात् सर्वमर्हति॥

यस्मिन्नृणं सन्नयति येन चानन्त्यमश्नुते।
स एव धर्मजः पुत्रः कामजानितरान् विदुः॥

पितेव पालयेत् पुत्रान् ज्येष्ठोभ्रातॄन् यवीयसः।
पुत्रवच्चापि वर्त्तेरन् ज्येष्ठे भ्रातरि धर्मतः॥

ज्येष्ठः पूज्यतमोलोके ज्येष्ठः सद्भिरगर्हितः।
ज्येष्ठः कुलं वर्द्धयति विनाशयति वा पुनः॥

यो ज्येष्ठो ज्येष्ठवृत्तिः स्यान्मातेव स पितेव सः।
अज्येष्ठवृत्तिर्यस्तु स्यात् स सम्पूज्यस्तु बन्धुवत्॥

एवं सह वसेयुर्वा पृथग्वा धर्मकाम्यया।
पृथग्विवर्द्धते धर्मस्तस्माद्धर्म्या पृथक् क्रिया॥

ज्येष्ठस्य विंशउद्धारः सर्वद्रव्याच्च यद्वरम्।
ततोऽर्द्धं मध्यमस्य स्यात्तुरीयन्तु यवीयसः॥

ज्येष्ठश्चैव कनिष्ठश्च संहरेतां यथोदितम्।
येऽन्ये ज्येष्ठकनिष्ठाभ्यां तेषां स्यान्मध्यमं धनम्॥ ११३

सर्वेषां धनजातानामाददीताग्र्यमग्रजः।
यच्च सातिशयं किंचिद्दशतश्चाप्नुयाद्वरम्॥ ११४
उद्धारो न दशस्वस्ति सम्पन्नानां स्वकर्मसु।
यत्किंचिदेव देयं तु ज्यायसे मानवर्धनम्॥
एवं समुद्धृतोद्धारे समानंशान्प्रकल्पयेत्।
उद्धारेऽनुद्धृते त्वेषामियं स्यादंशकल्पना॥
एकाधिकं हरेज्ज्येष्ठः पुत्रोऽध्यर्धं ततोऽनुजः।
अंशमंशं यवीयांस इति धर्मो व्यवस्थितः॥
स्वेभ्योंऽशेभ्यस्तु कन्याभ्यः प्रदद्युर्भ्रातरः पृथक्।
स्वात्स्वादंशाच्चतुर्भागं पतिताः स्युरदित्सवः॥
अजाविकं सैकशफं न जातु विषमं भजेत्।
अजाविकं तु विषमं ज्येष्ठस्यैव विधीयते॥
यवीयान् ज्येष्ठभार्यायां पुत्रमुत्पादयेद्यदि।
समस्तत्र विभागः स्यादिति धर्मो व्यवस्थितः॥
उपसर्जनं प्रधानस्य धर्मतो नोपपद्यते।
पिता प्रधानं प्रजने तस्माद्धर्मेण तं भजेत्॥
पुत्रः कनिष्ठो ज्येष्ठायां कनिष्ठायां च पूर्वजः।
कथं तत्र विभागः स्यादिति चेत् संशयो भवेत्॥
एकं वृषभमुद्धारं संहरेत स पूर्वजः।
ततो परे ज्येष्ठवृषास्तदूनानां स्वमातृतः॥
ज्येष्ठस्तु जातो ज्येष्ठायां हरेद्वृषभषोडशाः।
ततः स्वमातृतः शेषा भजेरन्निति धारणा॥
सदृशस्त्रीषु जातानां पुत्राणामविशेषतः।
न मातृतो ज्यैष्ठ्यमस्ति जन्मतो ज्यैष्ठ्यमुच्यते॥ १२५

जन्मज्येष्ठेन चाह्वानं सुब्रह्मण्यास्वपि स्मृतम् ।
यमयोश्चैव गर्भेषु जन्मतो ज्येष्ठता स्मृता ॥ १२६
अपुत्रोऽनेन विधिना सुतां कुर्वीत पुत्रिकाम् ।
यदपत्यं भवेदस्यां तन्मम स्यात् स्वधाकरम् ॥
अनेन तु विधानेन पुरा चक्रेऽथ पुत्रिकाः ।
विवृद्ध्यर्थं स्ववंशस्य स्वयं दक्षः प्रजापतिः ॥
ददौ स दश धर्माय काश्यपाय त्रयोदश ।
सोमाय राज्ञे सत्कृत्य प्रीतात्मा सप्तविंशतिम् ॥
यथैवात्मा तथा पुत्रः पुत्रेण दुहिता समा ।
तस्यामात्मनि तिष्ठन्त्यां कथमन्यो धनं हरेत् ॥
मातुस्तु यौतकं यत् स्यात् कुमारीभाग एव सः ।
दौहित्र एव च हरेदपुत्रस्याखिलं धनम् ॥
दौहित्रो ह्यखिलं रिक्थमपुत्रस्य पितुर्हरेत् ।
स एव दद्याद्द्वौ पिण्डौ पित्रे मातामहाय च ॥
पौत्रदौहित्रयोर्लोके न विशेषोऽस्ति धर्मतः ।
तयोर्हि मातापितरौ सम्भूतौ तस्य देहतः ॥
पुत्रिकायां कृतायान्तु यदि पुत्रोऽनुजायते ।
समस्तत्र विभागः स्याज्ज्येष्ठता नास्ति हि स्त्रियाः ॥
अपुत्रायां मृतायान्तु पुत्रिकायां कथंचन ।
धनं तत्पुत्रिकाभर्त्ता हरेतैवाविचारयन् ॥
अकृता वा कृता वापि यं विन्देत् सदृशात् सुतम् ।
पौत्री मातामहस्तेन दद्यात् पिण्डं हरेद्धनम् ॥
पुत्रेण लोकान् जयति पौत्रेणानन्त्यमश्नुते ।
अथ पुत्रस्य पौत्रेण ब्रध्नस्याप्नोति विष्टपम् ॥ १३७

पुन्नाम्नो नरकाद्यस्मात्त्रायते पितरं सुतः ।
तस्मात् पुत्रइति प्रोक्तः स्वयमेव स्वयम्भुवा ॥ १३८
पौत्रदौहित्रयोर्लोके विशेषो नोपपद्यते ।
दौहित्रोऽपि ह्यमुत्रैनं सन्तारयति पौत्रवत् ॥
मातुः प्रथमतः पिण्डं निर्वपेत् पुत्रिकासुतः ।
द्वितीयन्तु पितुस्तस्यास्तृतीयन्तत् पितुः पितुः ॥
उपपन्नोगुणैः सर्वैः पुत्रोयस्य तु दत्रिमः ।
स हरेतैव तद्रिक्थं सम्प्राप्तोऽप्यन्यगोत्रतः ॥
गोत्ररिक्थे जनयितुर्न हरेद्दत्रिमः क्वचित् ।
गोत्ररिक्थानुगः पिंडोव्यपैति ददतः स्वधा ॥
अनियुक्तासुतश्चैव पुत्रिण्याप्तश्च देवरात् ।
उभौ तौ नार्हतोभागं जारजातककामजौ ॥
नियुक्तायामपि पुमान्नार्य्यां जातोऽविधानतः ।
नैवार्हः पैतृकं रिक्थं पतितोत्पादितो हि सः ॥
हरेत्तत्र नियुक्तायां जातः पुत्रोयथौरसः ।
क्षेत्रिकस्य तु तद्बीजं धर्मतः प्रसवश्च सः ॥
धनं योविभृयाद्भ्रातुर्मृतस्य स्त्रियमेव च ।
सोऽपत्यं भ्रातुरुत्पाद्य दद्यात्तस्यैव तद्धनम् ॥
या नियुक्तान्यतः पुत्रं देवराद्वाप्यवाप्नुयात् ।
तं कामजरीक्थीयं वृथोत्पन्नं प्रचक्षते ॥
एतद्विधानं विज्ञेयं विभागस्यैकयोनिषु ।
बह्वीषु चैकजातानां नानास्त्रीषु निबोधत ॥
ब्राह्मणस्यानुपूर्व्येण चतस्रस्तु यदि स्त्रियः ।
तासां पुत्रेषु जातेषु विभागेयं विधिः स्मृतः ॥१४८

कीनाशो गोवृषो यानमलङ्कारश्च वेश्म च ।
विप्रस्यौद्धारिकं देयमेकांशश्च प्रधानतः ॥ १५०
त्र्यंशं दायाद्धरेद्विप्रो द्वावंशौ क्षत्रियासुतः ।
वैश्याजः सार्द्धमेवांशमंशं शूद्रासुतो हरेत् ॥
सर्व्वं वा रिक्थजातन्तु दशधा परिकल्प्य च ।
धर्म्यं विभागं कुर्व्वीत विधिनानेन धर्मवित्
चतुरोऽंशान् हरेद्विप्रस्त्रीनंशान् क्षत्रियासुतः ।
वैश्यापुत्रो हरेद्द्व्यंशमंशं शूद्रासुतो हरेत् ॥
यद्यपि स्यात्तु सत्पुत्रोऽप्यसत्पुत्रोऽपि वा भवेत् ।
नाधिकं दशमाद्दद्याच्छूद्रापुत्राय धर्मतः ॥
ब्राह्मणक्षत्रियविशां शूद्रापुत्रो न रिक्थभाक् ।
यदेवास्य पिता दद्यात्तदेवास्य धनं भवेत् ॥
समवर्णासु ये जाताः सर्व्वे पुत्रा द्विजन्मनाम् ।
उद्धारं ज्यायसे दत्त्वा भजेरन्नितरे समम् ॥
शूद्रस्य तु सवर्णैव नान्या भार्य्या विधीयते ।
तस्यां जाताः समांशाः स्युर्यदि पुत्रशतं भवेत् ॥
पुत्रान् द्वादश यानाह नृणां स्वायम्भुवो मनुः ।
तेषां षड् बन्धुदायादाः षडदायादबान्धवाः ॥
औरसः क्षेत्रजश्चैव दत्तः कृत्रिम एव च ।
गूढोत्पन्नोऽपविद्धश्च दायादा बान्धवाश्च षट् ॥
कानीनश्च सहोढश्च क्रीतः पौनर्भवस्तथा ।
स्वयन्दत्तश्च शौद्रश्च षडदायादबान्धवाः ॥
यादृशं फलमाप्नोति कुप्लवैः सन्तरन् जलम् ।
तादृशं फलमाप्नोति कुपुत्रैः सन्तरंस्तमः ॥ १६१

यद्येकरिक्थिनौ स्यातामौरसक्षेत्रजौ सुतौ।
यस्य यत् पैतृकं रिक्थं स तद्गृह्णीत नेतरः॥ १६२
एक एवौरसः पुत्रः पित्र्यस्य वसुनः प्रभुः।
शेषाणामानृशंस्यार्थं प्रदद्यात्तु प्रजीवनम्॥
षष्ठन्तु क्षेत्रजस्यांशं प्रदद्यात् पैतृकाद्धनात्।
औरसो विभजन् दायं पित्र्यं पंचममेव वा॥
औरसक्षेत्रजौ पुत्रौ पितृरिक्थस्य भागिनौ।
दशापरे तु क्रमशो गोत्ररिक्थांशभागिनः॥
स्वे क्षेत्रे संस्कृतायान्तु स्वयमुत्पादयेद्धि यम्।
तमौरसं विजानीयात् पुत्रं प्रथमकल्पितम्॥
यस्तल्पजः प्रमीतस्य क्लीबस्य व्याधितस्य वा।
स्वधर्मेण नियुक्तायां स पुत्रः क्षेत्रजः स्मृतः॥
माता पिता वा दद्यातां यमद्भिः पुत्रमापदि।
सदृशं प्रीतिसंयुक्तं स ज्ञेयो दत्त्रिमः सुतः॥
सदृशन्तु प्रकुर्य्याद्यं गुणदोषविचक्षणम्।
पुत्रं पुत्रगुणैर्युक्तं स विज्ञेयश्च कृत्रिमः॥
उत्पद्यते गृहे यस्य न च ज्ञायेत कस्य सः।
स गृहे गूढउत्पन्नस्तस्य स्याद्यस्य तल्पजः॥
मातापितृभ्यामुत्सृष्टं तयोरन्यतरेण वा।
यं पुत्रं परिगृह्णीयादपविद्धः स उच्यते॥
पितृवेश्मनि कन्या तु यं पुत्रं जनयेद्रहः।
तं कानीनं वदेन्नाम्ना वोढुः कन्यासमुद्भवम्॥
या गर्भिणी संस्क्रियते ज्ञाताज्ञातापि वा सती।
वोढुः स गर्भो भवति सहोढ़ इति चोच्यते॥ १७३

क्रीणीयाद्यस्त्वपत्यार्थं मातापित्रोर्यमन्तिकात् ।
स क्रीतकः सुतस्तस्य सदृशोऽसदृशोऽपि वा ॥ १७४
या पत्या वा परित्यक्ता विधवा वा स्वयेच्छया ।
उत्पादयेत् पुनर्भूत्वा स पौनर्भव उच्यते ॥
सा चेदक्षतयोनिः स्याद्गतप्रत्यागतापि वा ।
पौनर्भवेण भर्त्रा सा पुनः संस्कारमर्हति ॥
मातापितृविहीनो यस्त्यक्तो वा स्यादकारणात् ।
आत्मानं स्पर्शयेद्यस्मै स्वयन्दत्तस्तु स स्मृतः ॥
यं ब्राह्मणस्तु शूद्रायां कामादुत्पादयेत् सुतम् ।
स पारयन्नेव शवस्तस्मात् पारशवः स्मृतः ॥
दास्यां वा दासदास्यां वा यः शूद्रस्य सुतोभवेत् ।
सोऽनुज्ञातो हरेदंशमिति धर्मो व्यवस्थितः ॥
क्षेत्रजादीन् सुतानेतानेकादश यथोदितान् ।
पुत्रप्रतिनिधीनाहुः क्रियालोपान्मनीषिणः ॥
य एतेऽभिहिताः पुत्राः प्रसङ्गादन्यबीजजाः ।
यस्य ते बीजतोजातास्तस्य ते नेतरस्य तु ॥
भ्रातॄणामेकजातानामेकश्चेत् पुत्रवान् भवेत् ।
सर्वांस्तांस्तेन पुत्रेण पुत्रिणोमनुरब्रवीत् ॥
सर्वासामेकपत्नीनामेका चेत् पुत्रिणी भवेत् ।
सर्वास्तास्तेन पुत्रेण प्राह पुत्रवतीर्मनुः ॥
श्रेयसः श्रेयसोऽभावे पापीयान्रिक्थमर्हति ।
बहवश्चेत्तु सदृशाः सर्वे रिक्थस्य भागिनः ॥
न भ्रातरो न पितरः पुत्रा रिक्थहराः पितुः ।
पिता हरेदपुत्रस्य रिक्थं भ्रातर एव च ॥ १८५

त्रयाणामुदकं कार्यं त्रिषु पिंडः प्रवर्त्तते।
चतुर्थः सम्प्रदातैषां पंचमो नोपपद्यते॥ १८६
अनन्तरः सपिंडाद्यस्तस्य तस्य धनं भवेत्।
अत ऊर्द्धं सकुल्यः स्यादाचार्यः शिष्य एव वा॥
सर्वेषामप्यभावे तु ब्राह्मणा रिक्थभागिनः।
त्रैविद्याः शुचयो दान्तास्तथा धर्मो न हीयते॥
अहार्य्यं ब्राह्मणद्रव्यं राज्ञा नित्यमिति स्थितिः।
इतरेषान्तु वर्णानां सर्वाभावे हरेन्नृपः॥
संस्थितस्यानपत्यस्य सगोत्रात् पुत्रमाहरेत्।
तत्र यद्रिक्थजातं स्यात्तत्तस्मिन् प्रतिपादयेत्॥
द्वौ तु यौ विवदेयातां द्वाभ्यां जातौ स्त्रिया धने।
तयोर्यद्यस्य पित्र्यं स्यात्तत् स गृह्णीत नेतरः॥
जनन्यां संस्थितायान्तु समं सर्वे सहोदराः।
भजेरन्मातृकं रिक्थं भगिन्यश्च सनाभयः॥
यास्तासां स्युर्दुहितरस्तासामपि यथार्हतः।
मातामह्या धनात् किंचित् प्रदेयं प्रीतिपूर्वकम्॥
अध्यग्न्यध्यावाहनिकं दत्तञ्च प्रीतिकर्मणि।
भ्रातृमातृपितृप्राप्तं षड्विधं स्त्रीधनं स्मृतम्॥
अन्वाधेयञ्च यद्दत्तं पत्या प्रीतेन चैव यत्।
पत्यौ जीवति वृत्तायाः प्रजायास्तद्धनं भवेत्॥
ब्राह्मदैवार्षगान्धर्वप्राजापत्येषु यद्वसु।
अप्रजायामतीतायां भर्त्तुरेव तदिष्यते॥
यत्त्वस्याः स्याद्धनं दत्तं विवाहेष्वासुरादिषु।
अप्रजायामतीतायां मातापित्रोस्तदिष्यते॥ १९७

स्त्रियान्तु यद्भवेद्वित्तं पित्रा दत्तं कथंचन ।
ब्राह्मणी तद्धरेत् कन्या तदपत्यस्य वा भवेत् ॥ १९८
न निर्हारं स्त्रीयः कुर्य्युः कुटुम्बाद्बहुमध्यगात् ।
स्वकादपि च वित्ताद्धि स्वस्य भर्त्तुरनाज्ञया ॥
पत्यौ जीवति यः स्त्रीभिरलङ्कारो धृतो भवेत् ।
न तं भजेरन् दायादा भजमानाः पतन्ति ते ॥
अनंशौ क्लीवपतितौ जात्यन्धबधिरौ तथा ।
उन्मत्तजड़मूकाश्च ये च केचिन्निरिन्द्रियाः ॥
सर्व्वेषामपि तु न्याय्यं दातुं शक्त्या मनीषिणा ।
ग्रासाच्छादनमत्यन्तं पतितो ह्यददद्भवेत् ॥
यद्यर्थिता तु दारैः स्यात् क्लीवादीनां कथंचन ।
तेषामुत्पन्नतन्तूनामपत्यं दायमर्हति ॥
यत् किंचित् पितरि प्रेते धनं ज्येष्ठोऽधिगच्छति ॥
भागो यवीयसां तत्र यदि विद्यानुपालिनः ॥
अविद्यानान्तु सर्व्वेषामीहातश्चेद्धनं भवेत् ।
समस्तत्र विभागः स्यादपित्र्य इति धारणा ॥
विद्याधनन्तु यद्यस्य तत्तस्यैव धनं भवेत् ।
मैत्रमौद्वाहिकंचैव माधुपर्किकमेव च ॥
भ्रातॄणां यस्तु नेहेत धनं शक्तः स्वकर्म्मणा ।
स निर्भाज्यः स्वकादंशात् किंचिद्दत्त्वोपजीवनम् ॥
अनुपघ्नन् पितृद्रव्यं श्रमेण यदुपार्ज्जयेत् ।
स्वयमीहितलब्धं तन्नाकामो दातुमर्हति ॥
पैतृकन्तु पिता द्रव्यमनवाप्तं यदाप्नुयात् ।
न तत् पुत्रैर्भजेत् सार्द्धमकामः स्वयमर्ज्जितम् ॥ २०९

विभक्ता सह जीवन्तो विभजेरन् पुनर्यदि ।
समस्तत्र विभागः स्याज्ज्यैष्ठं तत्र न विद्यते ॥ २१०
येषां ज्येष्ठः कनिष्ठो वा हीयेतांशप्रदानतः ।
म्रियेतान्यतरो वापि तस्य भागो न लुप्यते ॥
सोदर्य्या विभजेरंस्तं समेत्य सहिताः समम् ।
भ्रातरो ये च संसृष्टा भगिनश्च सनाभयः ॥
यो ज्येष्ठो विनिकुर्वीत लोभाद्भ्रातॄन् यवीयसः ।
सोऽज्येष्ठं स्यादभागश्च नियन्तव्यश्च राजभिः ॥
सर्वएव विकर्मस्था नार्हन्ति भ्रातरोधनम् ।
न चादत्त्वा कनिष्ठेभ्यो ज्येष्ठः कुर्वीत यौतकम् ॥
भ्रातॄणामविभक्तानां यद्युत्थानं भवेत् सह ।
न पुत्रभागं विषमं पिता दद्यात् कथंचन ॥
ऊर्द्ध्वं विभागाज्जातस्तु पित्र्यमेव हरेद्धनम् ।
संसृष्टास्तेन वा ये स्युर्विभजेत स तैः सह ॥
अनपत्यस्य पुत्रस्य माता दायमवाप्नुयात् ।
मातर्य्यपि च वृत्तायां पितुर्माता हरेद्धनम् ॥
ऋणे धने च सर्वस्मिन् प्रविभक्ते यथाविधि ।
पश्चाद्दृश्येत यत्किञ्चित् तत्सर्वं समतां नयेत् ॥
वस्त्रं पत्रमलङ्कारं कृतान्नमुदकं स्त्रियः ।
योगक्षेमं प्रचारंच न विभाज्यं प्रचक्षते ॥
अयमुक्तोविभागोवः पुत्राणाञ्च क्रियाविधिः ।
क्रमशः क्षेत्रजादीनां द्यूतधर्मान्निबोधत ॥
द्यूतं समाह्वयंचैव राजा राष्ट्रान्निवारयेत् ।
राज्यान्तकरणावेतौ द्वौ दोषौ पृथिवीक्षिताम् ॥ २२१

प्रकाशमेतत् तास्कर्य्यं यद् देवनसमाह्वयौ ।
तयोर्नित्यं प्रतीघाते नृपतिर्यत्नवान् भवेत् ॥ २२१
अप्राणिभिर्यत् क्रियते तल्लोके द्यूतमुच्यते ।
प्राणिभिः क्रियते यस्तु स विज्ञेयः समाह्वयः ॥
द्यूतं समाह्वयंचैव यः कुर्य्यात् कारयेत वा ।
तान् सर्व्वान् घातयेद्राजा शूद्रांश्च द्विजलिङ्गिनः ॥
कितवान् कुशीलवान् क्रूरान् पाषण्डस्थांश्च मानवान् ।
विकर्मस्थान् शौण्डिकांश्च क्षिप्रं निर्वासयेत् पुरात् ॥
एते राष्ट्रे वर्त्तमाना राज्ञः प्रच्छन्नतस्कराः ।
विकर्मक्रियया नित्यं बाधन्ते भद्रिकाः प्रजाः ॥
द्यूतमेतत् पुराकल्पे दृष्टं वैरकरं महत् ।
तस्माद्द्यूतं न सेवेत हास्यार्थमपि बुद्धिमान् ॥
प्रच्छन्नं वा प्रकाशं वा तन्निषेवेत यो नरः ।
तस्य दण्डविकल्पः स्याद् यथेष्टं नृपतेस्तथा ॥
क्षत्रविट्शूद्रयोनिस्तु दण्डं दातुमशक्नुवन् ।
आनृण्यं कर्म्मणा गच्छेद्विप्रो दद्याच्छनैः शनैः ॥
स्त्रीबालोन्मत्तवृद्धानां दरिद्राणाञ्च रोगिणाम् ।
शिफाविदलरज्ज्वाद्यैर्विदध्यान्नृपतिर्दमम् ॥
ये नियुक्तास्तु कार्य्येषु हन्युः कार्य्याणि कार्य्यिणाम् ।
धनोष्मणा पच्यमानास्तान्निःस्वान् कारयेन्नृपः ॥
कूटशासनकर्त्तॄंश्च प्रकृतीनाञ्च दूषकान् ।
स्त्रीबालब्राह्मणघ्नांश्च हन्याद्द्विट्सेविनस्तथा ॥
तीरितञ्चानुशिष्टञ्च यत्र क्वचन यद्भवेत् ।
कृतं तद्धर्म्मतो विद्यान्न तद्भूयो निवर्त्तयेत् ॥ २३३

अमात्याः प्राड्विवाकोवा यत् कुर्य्युः कार्य्यमन्यथा ।
तत् स्वयं नृपतिः कुर्य्यात्तान् सहस्रञ्च दण्डयेत् ॥ २३४
ब्रह्महा च सुरापश्च स्तेयी च गुरुतल्पगः ।
एते सर्व्वे पृथक् ज्ञेया महापातकिनो नराः ॥
चतुर्णामपि चैतेषां प्रायश्चित्तमकुर्व्वताम् ।
शारीरं धनसंयुक्तं दंडं धर्म्यं प्रकल्पयेत् ॥
गुरुतल्पे भगः कार्य्यः सुरापाने सुराध्वजः ।
स्तेये च श्वपदं कार्य्यं ब्रह्महण्यशिराः पुमान् ॥
असम्भोज्या ह्यसंयाज्या असंपाठ्या विवाहिनः ।
चरेयुः पृथिवीं दीनाः सर्व्वधर्म्मबहिष्कृताः ॥
ज्ञातिसम्बन्धिभिस्त्वेते त्यक्तव्याः कृतलक्षणाः ।
निर्दया निर्नमस्कारास्तन्मनोरनुशासनम् ॥
प्रायश्चित्तन्तु कुर्व्वाणाः सर्व्वे वर्णा यथोदितम् ।
नांक्या राज्ञा ललाटे स्युर्दाप्यास्तूत्तमसाहसम् ॥
आगःसु ब्राह्मणस्यैव कार्य्यो मध्यमसाहसः ।
विवास्यो वा भवेद्राष्ट्रात् सद्रव्यः सपरिच्छदः ॥
इतरे कृतवन्तस्तु पापान्येतान्यकामतः ।
सर्व्वस्वहारमर्हन्ति कामतस्तु प्रवासनम् ॥
नाददीत नृपः साधुर्महापातकिनो धनम् ।
आददानस्तु तल्लोभात्तेन दोषेण लिप्यते ॥
अप्सु प्रवेश्य तं दंडं वरुणायोपपादयेत् ।
श्रुतवृत्तोपपन्ने वा ब्राह्मणे प्रतिपादयेत् ॥
ईशो दंडस्य वरुणो राज्ञां दंडधरो हि सः ।
ईशः सर्व्वस्य जगतो ब्राह्मणो वेदपारगः ॥ २४५

यत्र वर्ज्जयते राजा पापकृद्भ्यो धनागमम् ।
तत्र कालेन जायन्ते मानवा दीर्घजीविनः ॥ २४६
निष्पद्यन्ते च शस्यानि यथोप्तानि विशां पृथक् ।
बालाश्च न प्रमीयन्ते विकृतं न च जायते ॥
ब्राह्मणान् बाधमानन्तु कामादवरवर्णजम् ।
हन्याच्चित्रैर्वधोपायैरुद्वेजनकरैर्नृपः ॥
यावानवध्यस्य वधे तावान् वध्यस्य मोक्षणे ।
अधर्म्मो नृपतेर्दृष्टो धर्म्मस्तु विनियच्छतः ॥
उदितोऽयं विस्तरशो मिथो विवदमानयोः ।
अष्टादशसु मार्गेषु व्यवहारस्य निर्णयः ॥
एवं धर्म्याणि कार्य्याणि सम्यक्कुर्वन्महीपतिः ।
देशानलब्धान् लिप्सेत लब्धांश्च परिपालयेत् ॥
सम्यङ्निविष्टदेशस्तु कृतदुर्गश्च शास्त्रतः ।
कण्टकोद्धरणे नित्यमातिष्ठेद्यत्नमुत्तमम् ॥
रक्षणादार्य्यवृत्तानां कण्टकानाञ्च शोधनात् ।
नरेन्द्रास्त्रिदिवं यान्ति प्रजापालनतत्पराः ॥
अशासंस्तस्करान् यस्तु बलिं गृह्णाति पार्थिवः ।
तस्य प्रक्षुभ्यते राष्ट्रं स्वर्गाच्च परिहीयते ॥
निर्भयन्तु भवेद्यस्य राष्ट्रं बाहुबलाश्रितम् ।
तस्य तद्वर्द्धते नित्यं सिच्यमान इव द्रुमः ॥
द्विविधांस्तस्करान् विद्यात् परद्रव्यापहारकान् ।
प्रकाशांश्चाप्रकाशांश्च चारचक्षुर्महीपतिः ॥
प्रकाशवञ्चकास्तेषां नानापण्योपजीविनः ।
प्रच्छन्नवञ्चकास्त्वेते ये स्तेनाटविकादयः ॥ २५७

उत्कोचकाश्चौपधिका वञ्चकाः कितवास्तथा ।
मङ्गलादेशवृत्ताश्च भद्राश्चेक्षणिकैः सह ॥ २५८
असम्यक्कारिणश्चैव महामात्राश्चिकित्सकाः ।
शिल्पोपचारयुक्ताश्च निपुणाः पण्ययोषितः ॥
एवमादीन् विजानीयात् प्रकाशाँल्लोककण्टकान् ।
निगूढचारिणश्चान्याननार्यानार्यलिङ्गिनः ॥
तान् विदित्वा सुचरितैर्गूढैस्तत्कर्मकारिभिः ।
चारैश्चानेकसंस्थानैः प्रोत्साद्य वशमानयेत् ॥
तेषां दोषानभिख्याप्य स्वे स्वे कर्मणि तत्त्वतः ।
कुर्वीत शासनं राजा सम्यक्सारापराधतः ॥
न हि दण्डादृते शक्यः कर्तुं पापविनिग्रहः ।
स्तेनानां पापबुद्धीनां निभृतं चरतां क्षितौ ॥
सभाप्रपापूपशाला वेशमद्यान्नविक्रयाः ।
चतुष्पथाश्चैत्यवृक्षाः समाजाः प्रेक्षणानि च ॥
जीर्णोद्यानान्यरण्यानि कारुकावेशनानि च ।
शून्यानि चाप्यगाराणि वनान्युपवनानि च ॥
एवम्विधान्नृपो देशान् गुल्मैः स्थावरजङ्गमैः ।
तस्करप्रतिषेधार्थं चारैश्चाप्यनुचारयेत् ॥
तत्सहायैरनुगतैर्नानाकर्मप्रवेदिभिः ।
विद्यादुत्सादयेच्चैव निपुणैः पूर्वतस्करैः ॥
भक्ष्यभोज्यापदेशैश्च ब्राह्मणानां च दर्शनैः ।
शौर्यकर्मापदेशैश्च कुर्य्युस्तेषां समागमम् ॥
ये तत्र नोपसर्पेयुर्मूलप्रणिहिताश्च ये ।
तान् प्रसह्य नृपो हन्यात् समित्रज्ञातिबान्धवान् ॥ २६९

न होढेन विना चौरं घातयेद्धार्मिको नृपः।
सहोढं सोपकरणं घातयेदविचारयन्॥ २७०
ग्रामेष्वपि च ये केचिच्चौराणां भक्तदायकाः।
भाण्डावकाशदाश्चैव सर्वांस्तानपि घातयेत्॥
राष्ट्रेषु रक्षाधिकृतान् सामन्तांश्चैव चोदितान्।
अभ्याघातेषु मध्यस्थान् शिष्याच्चौरानिव द्रुतम्॥
यश्चापि धर्मसमयात् प्रच्युतो धर्मजीवनः।
दण्डेनैव तमप्योषेत् स्वकाद्धर्माद्धि विच्युतम्॥
ग्रामघाते हिताभङ्गे पथि मोषाभिदर्शने।
शक्तितो नाभिधावन्तो निर्वास्याः सपरिच्छदाः॥
राज्ञः कोषापहर्त्तॄंश्च प्रतिकूलेषु च स्थितान्।
घातयेद्विविधैर्दण्डैररीणाञ्चोपजापकान्॥
सन्धिं छित्त्वा तु ये चौर्य्यं रात्रौ कुर्वन्ति तस्कराः।
तेषां छित्त्वा नृपो हस्तौ तीक्ष्णशूले निवेशयेत्॥
अङ्गुली ग्रन्थिभेदस्य छेदयेत् प्रथमे ग्रहे।
द्वितीये हस्तचरणौ तृतीये बधमर्हति॥
अग्निदान् भक्तदांश्चैव तथा शस्त्रावकाशदान्।
सन्निधातॄंश्च मोषस्य हन्याच्चौरमिवेश्वरः॥
तडागभेदकं हन्यादप्सु शुद्धबधेन वा।
तद्वापि प्रतिसंस्कुर्य्याद्दाप्यस्तूत्तमसाहसम्॥
कोष्ठागारायुधागारदेवतागारभेदकान्।
हस्त्यश्वरथहर्त्तॄंश्च हन्यादेवाविचारयन्॥
यस्तु पूर्वनिविष्टस्य तडागस्योदकं हरेत्।
आगमं वाप्यपां भिन्द्यात् स दाप्यः पूर्वसाहसम्॥ २८१

समुत्सृजेद्राजमार्गे यस्त्वमेध्यमनापदि।
स द्वौ कार्षापणौ दद्यादमेध्यञ्चाशु शोधयेत्॥ २८२
आपद्गतोऽथवा वृद्धो गर्भिणी बाल एव वा।
परिभाषणमर्हन्ति तंच शोध्यमिति स्थितिः॥
चिकित्सकानां सर्वेषां मिथ्याप्रचरतां दमः।
अमानुषेषु प्रथमो मानुषेषु तु मध्यमः॥
संक्रमध्वजयष्टीनां प्रतिमानाञ्च भेदकः।
प्रतिकुर्य्याच्च तं सर्वं पंच दद्याच्छतानि च॥
अदूषितानां द्रव्याणां दूषणे भेदने तथा।
मणीनामपवेधे च दंड प्रथमसाहसः॥
समैर्हि विषमं यस्तु चरेद्वै मूल्यतोऽपि वा।
स प्राप्नुयाद्दमं पूर्वं नरोमध्यममेव वा॥
बन्धनानि च सर्वाणि राजमार्गे निवेशयेत्।
दुःखिता यत्र दृश्येरन् विकृताः पापकारिणः॥
प्राकारस्य च भेत्तारं परिखाणाञ्च पूरकम्।
द्वाराणां चैव भङ्क्तारं क्षिप्रमेव प्रवासयेत्॥
अभिचारेषु सर्वेषु कर्त्तव्यो द्विशतोदमः।
मूलकर्मणि चानाप्तैः कृत्यासु विविधासु च॥
अबीजविक्रयी चैव बीजोत्कृष्टस्तथैव च।
मर्य्यादाभेदकश्चैव विकृतं प्राप्नुयाद्वधम्॥
सर्वकण्टकपापिष्ठं हेमकारन्तु पार्थिवः।
प्रवर्त्तमानमन्याये छेदयेल्लवशः क्षुरैः॥
सीताद्रव्यापहरणे शस्त्राणामौषधस्य च।
कालमासाद्य कार्य्यञ्च राजा दंडं प्रकल्पयेत्॥ २९३

स्वाम्यामात्यौ पुरं राष्ट्रं कोषदण्डौ सुहृत्तथा।
सप्त प्रकृतयो ह्येताः सप्ताङ्गं राज्यमुच्यते ॥ २९४
सप्तानां प्रकृतीनान्तु राज्यस्यासां यथाक्रमम्।
पूर्वं पूर्वं गुरुतरं जानीयाद्व्यसनं महत्॥
सप्ताङ्गस्येह राज्यस्य विष्टब्धस्य त्रिदण्डवत्।
अन्योन्यगुणवैशेष्यान्न किंचिदतिरिच्यते॥
तेषु तेषु तु कृत्येषु तत्तदङ्गं विशिष्यते।
येन यत् साध्यते कार्य्यं तत्तस्मिन् श्रेष्ठमुच्यते॥
चारेणोत्साहयोगेन क्रिययैव च कर्मणाम्।
स्वशक्तिं परशक्तिंच नित्यं विद्यान्महीपतिः॥
पीड़नानि च सर्वाणि व्यसनानि तथैव च।
आरभेत ततः कार्य्यं संचिन्त्य गुरुलाघवम्॥
आरभेतैव कर्माणि श्रान्तः श्रान्तः पुनः पुनः।
कर्माण्यारभमाणं हि पुरुषं श्रीर्निषेवते॥
कृतं त्रेतायुगंचैव द्वापरं कलिरेव च।
राज्ञो वृत्तानि सर्वाणि राजा हि युगमुच्यते॥
कलिः प्रसुप्तो भवति स जाग्रद्द्वापरं युगम्।
कर्मस्वभ्युद्यतस्त्रेता विचरंस्तु कृतं युगम्॥
इन्द्रस्यार्कस्य वायोश्च यमस्य वरुणस्य च।
चन्द्रस्याग्नेः पृथिव्याश्च तेजोवृत्तं नृपश्चरेत्॥
वार्षिकांश्चतुरो मासान् यथेन्द्रोऽभिप्रवर्षति।
तथाभिवर्षेत् स्वं राष्ट्रं कामैरिन्द्रव्रतं चरन्॥
अष्टौ मासान् यथादित्यस्तोयं हरति रश्मिभिः।
तथा हरेत् करं राष्ट्रान्नित्यमर्कव्रतं हि तत्॥ ३०५

प्रविश्य सर्वभूतानि यथा चरति मारुतः।
तथा चारैः प्रवेष्टव्यं व्रतमेतद्धि मारुतम्॥ ३०६
यथा यमः प्रियद्वेष्यौ प्राप्ते काले नियच्छति।
तथा राज्ञा नियन्तव्याः प्रजास्तद्धि यमव्रतम्॥
वरुणेन यथा पाशैर्बद्ध एवाभिदृश्यते।
तथा पापान्निगृह्णीयाद्व्रतमेतद्धि वारुणम्॥
परिपूर्णं यथा चन्द्रं दृष्ट्वा हृष्यन्ति मानवाः।
तथा प्रकृतयो यस्मिन् स चान्द्रव्रतिको नृपः॥
प्रतापयुक्तस्तेजस्वी नित्यं स्यात् पापकर्मसु।
दुष्टसामन्तहिंस्रश्च तदाग्नेयं व्रतं स्मृतम्॥
यथा सर्वाणि भूतानि धरा धारयते समम्।
तथा सर्वाणि भूतानि बिभ्रतः पार्थिवं व्रतम्॥
एतैरुपायैरन्यैश्च युक्तो नित्यमतन्द्रितः।
स्तेनान् राजा निगृह्णीयात् स्वराष्ट्रे पर एव च॥
परामप्यापदं प्राप्तो ब्राह्मणान्न प्रकोपयेत्।
ते ह्येनं कुपिता हन्युः सद्यः सबलवाहनम्॥
यैः कृतः सर्वभक्ष्योऽग्निरपेयश्च महोदधिः।
क्षयी चाप्यायितः सोमः को न नश्येत् प्रकोप्य तान्॥
लोकानन्यान् सृजेयुर्ये लोकपालांश्च कोपिताः।
देवान् कुर्युरदेवांश्च कः क्षिण्वंस्तान् समृध्नुयात्॥
यानुपाश्रित्य तिष्ठन्ति लोका देवाश्च सर्वदा।
ब्रह्म चैव धनं येषां को हिंस्यात्तान् जिजीविषुः॥
अविद्वांश्चैव विद्वांश्च ब्राह्मणो दैवतं महत्।
प्रणीतश्चाप्रणीतश्च यथाग्निर्दैवतं महत्॥ ३१७

श्मशानेष्वपि तेजस्वी पावको नैव दुष्यति ।
हूयमानश्च यज्ञेषु भूयएवाभिवर्द्धते ॥ ३१८
एवं यद्यप्यनिष्टेषु वर्त्तन्ते सर्वकर्मसु ।
सर्वथा ब्राह्मणाः पूज्याः परमं दैवतं हि तत् ॥
क्षत्रस्यातिप्रवृद्धस्य ब्राह्मणान् प्रति सर्वशः ।
ब्रह्मैव सन्नियन्तृ स्यात् क्षत्रं हि ब्रह्मसम्भवम् ॥
अद्भ्योऽग्निर्ब्रह्मतः क्षत्रमश्मनो लोहमुत्थितम् ।
तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति ॥
नाब्रह्म क्षत्रमृध्नोति नाक्षत्रं ब्रह्म वर्द्धते ।
ब्रह्म क्षत्रञ्च सम्पृक्तमिह चामुत्र वर्द्धते ॥
दत्त्वा धनन्तु विप्रेभ्यः सर्वदण्डसमुत्थितम् ।
पुत्रे राज्यं समासृज्य कुर्वीत प्रायणं रणे ॥
एवं चरन् सदायुक्तो राजधर्मेषु पार्थिवः ।
हितेषु चैव लोकस्य सर्वान् भृत्यान्नियोजयेत् ॥
एषोऽखिलः कर्मविधिरुक्तो राज्ञः सनातनः ।
इमं कर्मविधिं विद्यात् क्रमशो वैश्यशूद्रयोः ॥
वैश्यस्तु कृतसंस्कारः कृत्वा दारपरिग्रहम् ।
वार्त्तायां नित्ययुक्तः स्यात् पशूनाञ्चैव रक्षणे ॥
प्रजापतिर्हि वैश्याय सृष्ट्वा परिददे पशून् ।
ब्राह्मणाय च राज्ञे च सर्वाः परिददे प्रजाः ॥
न च वैश्यस्य कामः स्यान्न रक्षेयं पशूनिति ।
वैश्ये चेच्छति नान्येन रक्षितव्याः कथंचन ॥
मणिमुक्ता प्रवालानां लोहानां तान्तवस्य च ।
गन्धानाञ्च रसानाञ्च विद्यादर्घबलाबलम् ॥ ३२९

बीजानामुप्तिविच्च स्यात् क्षेत्रदोषगुणस्य च। ३३०
मानयोगंच जानीयात्तुलायोगांश्च सर्वशः॥
सारासारंच भाण्डानां देशानांच गुणागुणम्।
लाभालाभंच पण्यानां पशूनां परिवर्द्धनम्॥
भृत्यानांच भृतिं विद्याद्भाषाश्च विविधा नृणाम्।
द्रव्याणां स्थानयोगांश्च क्रयविक्रयमेव च॥
धर्मेण च द्रव्यवृद्धावातिष्ठेद् यत्न मुत्तमम्।
दद्याच्च सर्वभूतानामन्नमेव प्रयत्नतः॥
विप्राणां वेदविदुषां गृहस्थानां यशस्विनाम्।
शुश्रूषैव तु शूद्रस्य धर्मो नैःश्रेयसः परः॥
शुचिरुत्कृष्टशुश्रूषुर्मृदुवागनहङ्कृतः।
ब्राह्मणाद्याश्रयोनित्यमुत्कृष्टां जातिमश्नुते॥
एषोऽनापदि वर्णानामुक्तः कर्मविधि शुभः।
आपद्यपि हि यस्तेषां क्रमशस्तन्निबोधत॥ ३३६

इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां
संहितायामष्टमोऽध्यायः॥ ७

दशमोऽध्यायः।

अधीयीरंस्त्रयोवर्णाः स्वकर्मस्था द्विजातयः।
प्रब्रूयाद्ब्राह्मणस्त्वेषां नेतराविति निश्चयः॥ १
सर्वेषां ब्राह्मणोविद्याद्वृत्त्युपायान् यथाविधि।
वैशेष्यात् प्रकृतिश्रैष्ठ्यात् नियमस्य च धारणात्॥ २

वैशेष्यात् प्रकृतिश्रैष्ठ्यात् नियमस्य च धारणात् ।
संस्कारस्य विशेषाच्च वर्णानां ब्राह्मणः प्रभुः ॥ ३
ब्राह्मणः क्षत्रियोवैश्यस्त्रयोवर्णा द्विजातयः ।
चतुर्थ एकजातिस्तु शूद्रोनास्ति तु पंचमः ॥ ४
सर्ववर्णेषु तुल्यासु पत्नीष्वक्षतयोनिषु ।
आनुलोम्येन सम्भूता जात्या ज्ञेयास्तएव ते ॥ ५
स्त्रीष्वनन्तरजातासु द्विजैरुत्पादितान् सुतान् ।
सदृशानेव तानाहुर्मातृदोषविगर्हितान् ॥ ६
अनन्तरासु जातानां विधिरेष सनातनः ।
द्व्येकान्तरासु जातानां धर्म्यं विद्यादिमं विधिम् ॥ ७
ब्राह्मणाद्वैश्यकन्यायामम्बष्ठोनाम जायते ।
निषादः शूद्रकन्यायां यः पारशव उच्यते ॥ ८
क्षत्रियाच्छूद्रकन्यायां क्रूराचारविहारवान् ।
क्षत्रशूद्रवपुर्जन्तुरुग्रोनाम प्रजायते ॥ ९
विप्रस्य त्रिषु वर्णेषु नृपतेर्वर्णयोर्द्वयोः ।
वैश्यस्य वर्णे चैकस्मिन् षडेतेऽपसदाः स्मृता ॥ १०
क्षत्रियाद्विप्रकन्यायां सूतोभवति जातितः ।
वैश्यान्मागधवैदेहौ राजविप्राङ्गनासुतौ ॥ ११
शूद्रादायोगवः क्षत्ता चाण्डालश्चाधमोनृणाम् ।
वैश्यराजन्यविप्रासु जायन्ते वर्णसङ्कराः ॥ १२
एकान्तरे त्वानुलोम्यादम्बष्ठोग्रौ यथा स्मृतौ ।
क्षत्तृवैदेहकौ तद्वत् प्रातिलोम्येऽपिजन्मनि ॥ १३
पुत्रा येऽनन्तरस्त्रीजाः क्रमेणोक्ता द्विजन्मनाम् ।
ताननन्तरनाम्नस्तु मातृदोषात् प्रचक्षते ॥ १४

ब्राह्मणादुग्रकन्यायामावृतोनाम जायते।
आभीरोऽम्बष्ठकन्यायामायोगव्यान्तु धिग्वणः॥ १५
आयोगवश्च क्षत्ता च चांडालश्चाधमो नृणाम्।
प्रातिलोम्येन जायन्ते शूद्रादपसदास्त्रयः॥ १६
वैश्यान्मागधवैदेहौ क्षत्रियात् सूत एव तु।
प्रतीपमेते जायन्तेऽपरेऽप्यपसदास्त्रयः॥ १७
जातोनिषादाच्छूद्रायां जात्या भवति पुक्कसः।
शूद्राज्जातो निषाद्यान्तु स वै कुक्कुटकः स्मृतः॥ १८
क्षत्तुर्जातस्तथोग्रायां श्वपाकइति कीर्त्यते।
वैदेहकेन त्वम्बष्ठ्यामुत्पन्नो वेण उच्यते॥ १९
द्विजातयः सवर्णासु जनयन्त्यव्रतांस्तु यान्।
तान् सावित्रीपरिभ्रष्टान् व्रात्याइति विनिर्दिशेत्॥ २०
व्रात्यात्तु जायते विप्रात् पापात्मा भूर्जकण्टकः।
आवन्त्यवाटधानौ च पुष्पधः शैखएव च॥ २१
झल्लोमल्लश्च राजन्यात् व्रात्यान्निच्छिविरेव च।
नटश्च करणश्चैव खसो द्रविड़एव च॥ २२
वैश्यात्तु जायते व्रात्यात् सुधन्वाचार्यएव च।
कारुषश्च विजन्मा च मैत्रः सात्वतएव च॥ २३
व्यभिचारेण वर्णानामवेद्यावेदनेन च।
स्वकर्मणाञ्च त्यागेन जायन्ते वर्णसङ्कराः॥ २४
सङ्कीर्णयोनयो ये तु प्रतिलोमानुलोमजाः।
अन्योन्यव्यतिषक्ताश्च तान् प्रवक्ष्याम्यशेषतः॥ २५
सूतो वैदेहकश्चैव चंडालश्च नराधमः।
मागधः क्षत्तृजातिश्च तथायोगव एव च॥ २६

एते षट् सदृशान् वर्णान् जनयन्ति स्वयोनिषु ।
मातृजात्यां प्रसूयन्ते प्रवरासु च योनिषु ॥ २७
यथा त्रयाणां वर्णानां द्वयोरात्मास्य जायते ।
आनन्तर्यात् स्वयोन्यान्तु तथा बाह्येष्वपि क्रमात् ॥ २८
ते चापि बाह्यान् सुबहूंस्ततोऽप्यधिकदूषितान् ।
परस्परस्य दारेषु जनयन्ति विगर्हितान् ॥ २९
यथैव शूद्रो ब्राह्मण्यां बाह्यं जन्तुं प्रसूयते ।
तथा बाह्यतरं बाह्यश्चातुर्वर्ण्ये प्रसूयते ॥ ३०
प्रतिकूलं वर्त्तमाना बाह्या बाह्यतरान् पुनः ।
हीना हीनान् प्रसूयन्ते वर्णान् पंचदशैव तु ॥ ३१
प्रसाधनोपचारज्ञमदासं दासजीवनम ।
सैरिन्ध्रं वागुरावृत्तिं सूते दस्युरयोगवे ॥ ३२
मैत्रेयकन्तु वैदेहो माधूकं सम्प्रसूयते ।
नॄन् प्रशंसत्यजस्रं यो घण्टाताडोऽरुणोदये ॥ ३३
निषादो मार्गवं सूते दासं नौकर्मजीविनम् ।
कैवर्त्तमिति यं प्राहुरार्य्यावर्त्तनिवासिनः ॥ ३४
मृतवस्त्रभृत्सु नारीषु गर्हितान्नाशनासु च ।
भवन्त्यायोगवीष्वेते जातिहीनाः पृथक् त्रयः ॥ ३५
कारावर निषादात्तु चर्मकार प्रसूयते ।
वैदेहिकादन्ध्रमेदौ बहिर्ग्राम प्रतिश्रयौ ॥ ३६
चंडालात् पाण्डुसोपाकस्त्वक्सारव्यवहारवान् ।
आहिण्डिको निषादेन वैदेह्यामेव जायते ॥ ३७
चंडालेन तु सोपाको मूलव्यसनवृत्तिमान् ।
पुक्कस्यां जायते पापः सदा सज्जनगर्हितः ॥ ३८

निषादस्त्री तु चण्डालात् पुत्रमन्त्यावसायिनम्।
श्मशानगोचरं सूते बाह्यानामपि गर्हितम्॥ ३९
सङ्करे जातयस्त्वेताः पितृमातृप्रदर्शिताः।
प्रच्छन्ना वा प्रकाशा वा वेदितव्याः स्वकर्मभिः॥ ४०
स्वजातिजानन्तरजाः षट् सुता द्विजधर्मिणः।
शूद्राणान्तु सधर्माणः सर्वेऽपध्वंसजाः स्मृताः॥ ४१
तपोबीजप्रभावैस्तु ते गच्छन्ति युगे युगे।
उत्कर्षं चापकर्षं च मनुष्येष्विह जन्मतः॥ ४२
शनकैस्तु क्रियालोपादिमाः क्षत्रियजातयः।
वृषलत्वं गता लोके ब्राह्मणादर्शनेन च॥ ४३
पौण्ड्रकाश्चौड्रद्रविडाः काम्बोजा जवनाः शकाः।
पारदापह्लवाश्चीनाः किराता दरदाः खशाः॥ ४४
मुखबाहूरुपज्जानां या लोके जातयो बहिः।
म्लेच्छवाचश्चार्यवाचः सर्वे ते दस्यवः स्मृता॥ ४५
ये द्विजानामपसदा ये चापध्वंसजाः स्मृताः।
ते निन्दितैर्वर्त्तयेयुर्द्विजानामेव कर्मभिः॥ ४६
सूतानामश्वसारथ्यमम्बष्ठानां चिकित्सितम्।
वैदेहकानां स्त्रीकार्य्यं मागधानां वणिक्पथः॥ ४७
मत्स्यघातो निषादानां त्वष्टिस्त्वायोगवस्य च।
मेदान्ध्रचुञ्चुमद्गूनामारण्यपशुहिंसनम्॥ ४८
क्षत्त्रुग्रपुक्कसानान्तु बिलौकोवधबन्धनम्।
धिग्वणानां चर्मकार्य्यं वेणानां भाण्डवादनम्॥ ४९
चैत्यद्रुमश्मशानेषु शैलेषूपवनेषु च।
वसेयुरेते विज्ञाता वर्त्तयन्तः स्वकर्मभिः॥ ५०

चंडालश्वपचानान्तु बहिर्ग्रामात् प्रतिश्रयः।
अपपात्राश्च कर्त्तव्या धनमेषां श्वगर्द्दभम्॥ ५१
वासांसि मृतचेलानि भिन्नभांडेषु भोजनम्।
कार्ष्णायसमलङ्कारः परिव्रज्या च नित्यशः॥ ५२
न तैः समयमन्विच्छेत् पुरुषो धर्ममाचरन्।
व्यवहारो मिथस्तेषां विवाहः सदृशैः सह॥ ५३
अन्नमेषां पराधीनं देयं स्याद्भिन्नभाजने।
रात्रौ न विचरेयुस्ते ग्रामेषु नगरेषु च॥ ५४
दिवा चरेयुः कार्य्यार्थं चिह्निता राजशासनैः।
अबान्धवं शवंचैव निर्हरेयुरिति स्थितिः॥ ५५
वध्यांश्च हन्युः सततं यथाशास्त्रं नृपाज्ञया।
वध्यवासांसि गृह्णीयुः शय्याश्चाभरणानि च॥ ५६
वर्णापेतमविज्ञातं नरं कलुषयोनिजम्।
आर्य्यरूपमिवानार्य्यं कर्मभिः स्वैर्विभावयेत्॥ ५७
अनार्य्यता निष्ठुरता क्रूरता निष्क्रियात्मता।
पुरुषं व्यञ्जयन्तीह लोके कलुषयोनिजम्॥ ५८
पित्र्यं वा भजते शीलं मातुर्वोभयमेव वा।
न कथंचन दुर्योनिः प्रकृतिं स्वां नियच्छति॥ ५९
कुले मुख्येऽपि जातस्य यस्य स्याद्योनिसङ्करः।
संश्रयत्येव तच्छीलं नरोऽल्पमपि वा बहु॥ ६०
यत्र त्वेते परिध्वंसा जायन्ते वर्णदूषकाः।
राष्ट्रिकैः सह तद्राष्ट्रं क्षिप्रमेव विनश्यति॥ ६१
ब्राह्मणार्थे गवार्थे वा देहत्यागोऽनुपस्कृतः।
स्त्रीबालाभ्युपपत्तौ च बाह्यानां सिद्धिकारणम्॥ ६२

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः ॥ ६३
शूद्रायां ब्राह्मणाज्जातः श्रेयसा चेत् प्रजायते ।
अश्रेयान् श्रेयसीं जातिं गच्छत्यासप्तमाद्युगात् ॥ ६४
शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैति शूद्रताम् ।
क्षत्रियाज्जातमेवन्तु विद्याद्वैश्यात्तथैव च ॥ ६५
अनार्य्यायां समुत्पन्नो ब्राह्मणात्तु यदृच्छया ।
ब्राह्मण्यामप्यनार्य्यात्तु श्रेयस्त्वं क्वेति चेद्भवेत् ॥ ६६
जातो नार्य्यामनार्य्यायामार्य्यादार्य्यो भवेद्गुणैः ।
जातोऽप्यनार्य्यादार्य्यायामनार्य्य इति निश्चयः ॥ ६७
तावुभावप्यसंस्कार्य्याविति धर्मो व्यवस्थितः ।
वैगुण्याज्जन्मनः पूर्व्व उत्तरः प्रतिलोमतः ॥ ६८
सुबीजं चैव सुक्षेत्रे जातं सम्पद्यते यथा ।
तथार्य्याज्जात आर्य्यायां सर्व्वं संस्कारमर्हति ॥ ६९
बीजमेके प्रशंसन्ति क्षेत्रमन्ये मनीषिणः ।
बीजक्षेत्रे तथैवान्ये तत्रेयन्तु व्यवस्थितिः ॥ ७०
अक्षेत्रे बीजमुत्सृष्टमन्तरैव विनश्यति ।
अबीजकमपि क्षेत्रं केवलं स्थण्डिलं भवेत् ॥ ७१
यस्माद्बीजप्रभावेण तिर्य्यग्जा ऋषयोऽभवन् ।
पूजिताश्च प्रशस्ताश्च तस्माद्बीजं प्रशस्यते ॥ ७२
अनार्य्यमार्य्यकर्म्माणमार्य्यं चानार्य्यकर्म्मिणम् ।
सम्प्रधार्य्याब्रवीद्धाता न समौ नासमाविति ॥ ७३
ब्राह्मणा ब्रह्मयोनिस्था ये स्वकर्म्मण्यवस्थिताः ।
ते सम्यगुपजीवेयुः षट् कर्म्माणि यथाक्रमम् ॥ ७४

अध्यापनमध्ययनं यजनं याजनन्तथा ।
दानं प्रतिग्रहश्चैव षट् कर्माण्यग्रजन्मनः ॥ ७५
षण्णान्तु कर्मणामस्य त्रीणि कर्माणि जीविका ।
याजनाध्यापने चैव विशुद्धाच्च प्रतिग्रहः ॥ ७६
त्रयो धर्मा निवर्त्तन्ते ब्राह्मणात् क्षत्रियं प्रति ।
अध्यापनं याजनञ्च तृतीयश्च प्रतिग्रहः ॥ ७७
वैश्यं प्रति तथैवैते निवर्त्तेरन्निति स्थितिः ।
न तौ प्रति हि तान् धर्म्मान्मनुराह प्रजापतिः ॥ ७८
शस्त्रास्त्रभृत्त्वं क्षत्रस्य वणिक् पशुकृषिर्विशः ।
आजीवनार्थं धर्म्मस्तु दानमध्ययनं यजिः ॥ ७९
वेदाभ्यासो ब्राह्मणस्य क्षत्रियस्य च रक्षणम् ।
वार्त्ता कर्म्मैव वैश्यस्य विशिष्टानि स्वकर्म्मसु ॥ ८०
अजीवंस्तु यथोक्तेन ब्राह्मणः स्वेन कर्म्मणा ।
जीवेत् क्षत्रियधर्म्मेण स ह्यस्य प्रत्यनन्तरः ॥ ८१
उभाभ्यामप्यजीवंस्तु कथं स्यादिति चेद्भवेत् ।
कृषिगोरक्षमास्थाय जीवेद्वैश्यस्य जीविकाम् ॥ ८२
वैश्यवृत्त्यापि जीवंस्तु ब्राह्मणः क्षत्रियोऽपि वा ।
हिंसाप्रायां पराधीनां कृषिं यत्नेन वर्जयेत् ॥ ८३
कृषिं साध्विति मन्यन्ते सा वृत्तिः सद्विगर्हिता ।
भूमिं भूमिशयांश्चैव हन्ति काष्ठमयोमुखम् ॥ ८४
इदन्तु वृत्तिवैकल्यात्त्यजतो धर्म्मनैपुणम् ।
विट्पण्यमुद्धृतोद्धारं विक्रेयं वित्तवर्द्धनम् ॥ ८५
सर्वान् रसानपोहेत कृतान्नञ्च तिलैः सह ।
अश्मनो लवणञ्चैव पशवो ये च मानुषाः ॥ ८६

सर्वञ्च तान्तवं रक्तं शाणक्षौमाविकानि च ।
अपि चेत् स्युररक्तानि फलमूले तथौषधी ॥ ८७
अपः शस्त्रं विषं मांसं सोमं गन्धांश्च सर्वशः ।
क्षीरं क्षौद्रं दधि घृतं तैलं मधु गुडं कुशान् ॥ ८८
आरण्यांश्च पशून् सर्वान् दंष्ट्रिणश्च वयांसि च ।
मद्यं नीलिञ्च लाक्षाञ्च सर्वांश्चैकशफांस्तथा ॥ ८९
काममुत्पाद्य कृष्यान्तु स्वयमेव कृषीवलः ।
विक्रीणीत तिलान् शुद्धान् धर्मार्थमचिरस्थितान् ॥ ९०
भोजनाभ्यञ्जनाद्दानाद्यदन्यत् कुरुते तिलैः ।
कृमिभूतः श्वविष्ठायां पितृभिः सह मज्जति ॥ ९१
सद्यः पतति मांसेन लाक्षया लवणेन च ।
त्र्यहेण शूद्रीभवति ब्राह्मणः क्षीरविक्रयात् ॥ ९२
इतरेषान्तु पण्यानां विक्रयादिह कामतः ।
ब्राह्मणः सप्तरात्रेण वैश्यभावं नियच्छति ॥ ९३
रसा रसैर्निमातव्या नत्वेव लवणं रसैः ।
कृतान्नञ्चाकृतान्नेन तिला धान्येन तत्समाः ॥ ९४
जीवेदेतेन राजन्यः सर्वेणाप्यनयं गतः ।
नत्वेवं ज्यायसीं वृत्तिमभिमन्येत कर्हिचित् ॥ ९५
योलोभादधमो जात्या जीवेदुत्कृष्टकर्मभिः ।
तं राजा निर्धनं कृत्वा क्षिप्रमेव प्रवासयेत् ॥ ९६
वरं स्वधर्मो विगुणो न पारक्यः स्वनुष्ठितः ।
परधर्मेण जीवन् हि सद्यः पतति जातितः ॥ ९७
वैश्योऽजीवन् स्वधर्मेण शूद्रवृत्त्यापि वर्त्तयेत् ।
अनाचरन्नकार्य्याणि निवर्त्तेत च शक्तिमान् ॥ ९८

अशक्नुवंस्तु शुश्रूषां शूद्रः कर्त्तुं द्विजन्मनाम्।
पुत्त्रदारात्ययं प्राप्तो जीवेत् कारुककर्मभिः॥ ९९

यैः कर्मभिः प्रचरितैः शुश्रूष्यन्ते द्विजातयः।
तानि कारुककर्माणि शिल्पानि विविधानि च॥ १००

वैश्यवृत्तिमनातिष्ठन् ब्राह्मणः स्वे पथि स्थितः।
अवृत्तिकर्षितः सीदन्निमं धर्मं समाचरेत्॥ १०१

सर्वतः प्रतिगृह्णीयाद्ब्राह्मणस्त्वनयं गतः।
पवित्रं दुष्यतीत्येतत् धर्मतो नोपपद्यते॥ १०२

नाध्यापनाद्याजनाद्वा गर्हिताद्वा प्रतिग्रहात्।
दोषो भवति विप्राणां ज्वलनाम्बुसमा हि ते॥ १०३

जीवितात्ययमापन्नो योऽन्नमत्ति यतस्ततः।
आकाशमिव पङ्केन न स पापेन लिप्यते॥ १०४

अजीगर्त्तः सुतं हन्तुमुपासर्पद्बुभुक्षितः।
न चालिप्यत पापेन क्षुत्प्रतीकारमाचरन्॥ १०५

श्वमांसमिच्छन्नार्त्तोऽत्तुं धर्माधर्मविचक्षणः।
प्राणानां परिरक्षार्थं वामदेवो न लिप्तवान्॥ १०६

भरद्वाजः क्षुधार्त्तस्तु सपुत्त्रो विजने वने।
बह्वीर्गाः प्रतिजग्राह वृधोस्तक्ष्णो महातपाः॥ १०७

क्षुधार्त्तश्चात्तुमभ्यागाद्विश्वामित्रः श्वजाघनीम्।
चण्डालहस्तादादाय धर्माधर्मविचक्षणः॥ १०८

प्रतिग्रहाद्याजनाद्वा तथैवाध्यापनादपि।
प्रतिग्रहः प्रत्यवरः प्रेत्य विप्रस्य गर्हितः॥ १०९

याजनाध्यापने नित्यं क्रियेते संस्कृतात्मनाम्।
प्रतिग्रहस्तु क्रियते शूद्रादप्यन्त्यजन्मनः॥ ११०

जपहोमैरपैत्येनो याजनाध्यापन: कृतम् ।
प्रतिग्रहनिमित्तन्तु त्यागेन तपसैव च ॥ १११
शिलोञ्छमप्याददीत विप्रोऽजीवन् यतस्ततः ।
प्रतिग्रहाच्छिलः श्रेयांस्ततोऽप्युञ्छः प्रशस्यते ॥ ११२
सीदद्भिः कुप्यमिच्छद्भिर्धनं वा पृथिवीपतिः ।
याच्यः स्यात् स्नातकैर्विप्रैरदित्संस्त्यागमर्हति ॥ ११३
अकृतं च कृतात् क्षेत्राद्गौरजाविकमेव च ।
हिरण्यं धान्यमन्नञ्च पूर्वं पूर्वमदोषवत् ॥ ११४
सप्त वित्तागमा धर्म्या दायोलाभः क्रयोजयः ।
प्रयोगः कर्मयोगश्च सत्प्रतिग्रह एव च ॥ ११५
विद्या शिल्पं भृतिः सेवा गोरक्ष्यं विपणिः कृषिः ।
धृतिर्भैक्ष्यं कुसीदंच दश जीवनहेतवः ॥ ११६
ब्राह्मणः क्षत्रियोवापि वृद्धिं नैव प्रयोजयेत् ।
कामन्तु खलु धर्मार्थं दद्यात् पापीयसेऽल्पिकाम् ॥ ११७
चतुर्थमाददानोऽपि क्षत्रियो भागमापदि ।
प्रजारक्षन् परं शक्त्या किल्बिषात् प्रतिमुच्यते ॥ ११८
स्वधर्मोविजयस्तस्य नाहवे स्यात् पराङ्मुखः ।
शस्त्रेण वैश्यान् रक्षित्वा धर्म्यमाहारयेद्बलिम् ॥ ११९
धान्येऽष्टमं विशां शुल्कं विंशं कार्षापणावरम् ।
कर्मोपकरणाः शूद्राः कारवः शिल्पिनस्तथा ॥ १२०
शूद्रस्तु वृत्तिमाकाङ्क्षेत् क्षत्रमाराधयेद्यदि ।
धनिनं वाप्युपाराध्य वैश्यं शूद्रोजिजीविषेत् ॥ १२१
स्वर्गार्थमुभयार्थं वा विप्रानाराधयेत्तु सः ।

जातब्राह्मणशब्दस्य सा ह्यस्य कृतकृत्यता ॥ १२२
विप्रसेवैव शूद्रस्य विशिष्टं कर्म कीर्त्त्यते ।
यदतोऽन्यद्धि कुरुते तद्भवत्यस्य निष्फलम् ॥ १२३
प्रकल्प्या तस्य तैर्वृत्तिः स्वकुटुम्बाद्यथार्हतः ।
शक्तिं चावेक्ष्य दाक्ष्यं च भृत्यानां च परिग्रहम् ॥ १२४
उच्छिष्टमन्नं दातव्यं जीर्णानि वसनानि च ।
पुलाकाश्चैव धान्यानां जीर्णाश्चैव परिच्छदाः ॥ १२५
न शूद्रे पातकं किञ्चिन्न च संस्कारमर्हति ।
नास्याधिकारो धर्मेऽस्ति न धर्मात् प्रतिषेधनम् ॥ १२६
धर्मेप्सवस्तु धर्मज्ञाः सतां वृत्तिमनुष्ठिताः ।
मन्त्रवर्ज्जं न दुष्यन्ति प्रशंसां प्राप्नुवन्ति च ॥ १२७
यथा यथा हि सद्वृत्तमातिष्ठत्यनसूयकः ।
तथा तथेमं चामुं च लोकं प्राप्नोत्यनिन्दितः ॥ १२८
शक्तेनापि हि शूद्रेण न कार्य्यो धनसंचयः ।
शूद्रो हि धनमासाद्य ब्राह्मणानेव बाधते ॥ १२९
एते चतुर्णां वर्णानामापद्धर्माः प्रकीर्त्तिताः ।
यान् सम्यगनुतिष्ठन्तो व्रजन्ति परमां गतिम् ॥ १३०
एष धर्मविधिः कृत्स्नश्चातुर्वर्ण्यस्य कीर्त्तितः ।
अतःपरं प्रवक्ष्यामि प्रायश्चित्तविधिं शुभम् ॥ १३१

इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां
संहितायां दशमोऽध्यायः ॥ १०

एकादशोऽध्यायः ।

सान्तानिकं यक्ष्यमाणमध्वगं सर्ववेदसम् ।
गुर्वर्थं पितृमात्रर्थं स्वाध्यायार्थ्युपतापिनः ॥ १
नवैतान् स्नातकान् विद्याद्ब्राह्मणान् धर्मभिक्षुकान् ।
निःस्वेभ्योदेयमेतेभ्यो दानं विद्याविशेषतः ॥ २
एतेभ्योहि द्विजाग्र्येभ्यो देयमन्नं सदक्षिणम् ।
इतरेभ्योबहिर्वेदि कृतान्नं देयमुच्यते ॥ ३
सर्वरत्नानि राजा तु यथार्हं प्रतिपादयेत् ।
ब्राह्मणान् वेदविदुषोयज्ञार्थंचैव दक्षिणाम् ॥ ४
कृतदारोऽपरान् दारान् भिक्षित्वा योऽधिगच्छति ।
रतिमात्रं फलं तस्य द्रव्यदातुस्तु सन्ततिः ॥ ५
धनानि तु यथा शक्ति विप्रेषु प्रतिपादयेत् ।
वेदवित्सु विविक्तेषु प्रेत्य स्वर्गं समश्नुते ॥ ६
यस्य त्रैवार्षिकं भक्तं पर्याप्तं भृत्यवृत्तये ।
अधिकं वापि विद्येत स सोमं पातुमर्हति ॥ ७
अतः स्वल्पीयसि द्रव्ये यः सोमं पिबति द्विजः ।
स पीतसोमपूर्वोऽपि न तस्याप्नोति तत्फलम् ॥ ८
शक्तः परजने दाता स्वजने दुःखजीविनि ।
मध्वापातो विषास्वादः स धर्मप्रतिरूपकः ॥ ९
भृत्यानामुपरोधेन यत् करोत्यौर्ध्वदेहिकम् ।
तद्भवत्यसुखोदर्कं जीवतश्च मृतस्य च ॥ १०

यज्ञश्चेत् प्रतिरुद्धः स्यादेकेनाङ्गेन यज्वनः ।
ब्राह्मणस्य विशेषेण धार्मिके सति राजनि ॥ ११

यो वैश्यः स्याद्बहुपशुर्हीनक्रतुरसोमपः ।
कुटुम्बात्तस्य तद्द्रव्यमाहरेद्यज्ञसिद्धये ॥ १२

आहरेत्त्रीणि वा द्वे वा कामं शूद्रस्य वेश्मनः ।
न हि शूद्रस्य यज्ञेषु कश्चिदस्ति परिग्रहः ॥ १३

योऽनाहिताग्निः शतगुरयज्वा च सहस्रगुः ।
तयोरपि कुटुम्बाभ्यामाहरेदविचारयन् ॥ १४

आदाननित्याच्चादातुराहरेदप्रयच्छतः ।
तथा यशोऽस्य प्रथते धर्मश्चैव प्रवर्द्धते ॥ १५

तथैव सप्तमे भक्ते भक्तानि षडनश्नता ।
अश्वस्तनविधानेन हर्त्तव्यं हीनकर्म्मणः ॥ १६

खलात् क्षेत्रादगाराद्वा यतोवाप्युपलभ्यते ।
आख्यातव्यं तु तत्तस्मै पृच्छते यदि पृच्छति ॥ १७

ब्राह्मणस्वं न हर्त्तव्यं क्षत्रियेण कदाचन ।
दस्युनिष्क्रिययोस्तु स्वमजीवन् हर्त्तुमर्हति ॥ १८

योऽसाधुभ्योऽर्थमादाय साधुभ्यः संप्रयच्छति ।
स कृत्वा प्लवमात्मानं सन्तारयति तावुभौ ॥ १९

यद्धनं यज्ञशीलानां देवस्वं तद्विदुर्बुधाः ।
अयज्वनान्तु यद्वित्तमासुरस्वं तदुच्यते ॥ २०

न तस्मिन् धारयेद्दण्डं धार्मिकः पृथिवीपतिः ।
क्षत्रियस्य हि बालिश्याद्ब्राह्मणः सीदति क्षुधा ॥ २१

तस्य भृत्यजनं ज्ञात्वा स्वकुटुम्बान्महीपतिः ।
श्रुतशीले च विज्ञाय वृत्तिं धर्म्यां प्रकल्पयेत् ॥ २२

कल्पयित्वाऽस्य वृत्तिं च रक्षेदेनं समन्ततः ।
राजा हि धर्मषड्भागं तस्मात् प्राप्नोति रक्षितात् ॥ २३

न यज्ञार्थं धनं शूद्राद्विप्रो भिक्षेत कर्हिचित् ।
यजमानो हि भिक्षित्वा चाण्डालः प्रेत्य जायते ॥ २४

यज्ञार्थमर्थं भिक्षित्वा यो न सर्वं प्रयच्छति ।
स याति भासतां विप्रः काकतां वा शतं समाः ॥ २५

देवस्वं ब्राह्मणस्वं वा लोभेनोपहिनस्ति यः ।
स पापात्मा परे लोके गृध्रोच्छिष्टेन जीवति ॥ २६

इष्टिं वैश्वानरीं नित्यं निर्वपेदब्दपर्यये ।
क्लृप्तानां पशुसोमानां निष्कृत्यर्थमसम्भवे ॥ २७

आपत्कल्पेन यो धर्मं कुरुतेऽनापदि द्विजः ।
स नाप्नोति फलं तस्य परत्रेति विचारितम् ॥ २८

विश्वैश्च देवैः साध्यैश्च ब्राह्मणैश्च महर्षिभिः ।
आपत्सु मरणाद्भीतैर्विधेः प्रतिनिधिः कृतः ॥ २९

प्रभुः प्रथमकल्पस्य योऽनुकल्पेन वर्त्तते ।
न साम्परायिकं तस्य दुर्मतेर्विद्यते फलम् ॥ ३०

न ब्राह्मणो वेदयेत किञ्चिद्राजनि धर्मवित् ।
स्ववीर्य्येणैव तान् शिष्यान्मानवानपकारिणः ॥ ३१

स्ववीर्य्याद्राजवीर्य्याच्च स्ववीर्य्यं बलवत्तरम् ।
तस्मात् स्वेनैव वीर्य्येण निगृह्णीयादरीन् द्विजः ॥ ३२

श्रुतीरथर्वाङ्गिरसीः कुर्य्यादित्यविचारयन् ।
वाक्शस्त्रं वै ब्राह्मणस्य तेन हन्यादरीन् द्विजः ॥ ३३

क्षत्रियो बाहुवीर्य्येण तरेदापदमात्मनः ।
धनेन वैश्यशूद्रौ तु जपहोमैर्द्विजोत्तमः ॥ ३४

विधाता शासिता वक्ता मैत्रो ब्राह्मण उच्यते ।
तस्मै नाकुशलं ब्रूयान्न शुष्कां गिरमीरयेत् ॥ ३५
न वै कन्या न युवतिर्नाल्पविद्यो न बालिशः ।
होता स्यादग्निहोत्रस्य नार्तो नासंस्कृतस्तथा ॥ ३६
नरके हि पतन्त्येते जुह्वन्तः स च यस्य तत् ।
तस्माद्वैतानकुशलो होता स्याद्वेदपारगः ॥ ३७
प्राजापत्यमदत्त्वाश्वमग्न्याधेयस्य दक्षिणाम् ।
अनाहिताग्निर्भवति ब्राह्मणो विभवे सति ॥ ३८
पुण्यान्यन्यानि कुर्वीत श्रद्दधानो जितेन्द्रियः ।
न त्वल्पदक्षिणैर्यज्ञैर्यजेतेह कथंचन ॥ ३९
इन्द्रियाणि यशः स्वर्गमायुः कीर्तिं प्रजाः पशून् ।
हन्त्यल्पदक्षिणो यज्ञस्तस्मान्नाल्पधनो यजेत् ॥ ४०
अग्निहोत्र्यपविध्याग्नीन् ब्राह्मणः कामकारतः ।
चान्द्रायणं चरेन्मासं वीरहत्यासमं हि तत् ॥ ४१
ये शूद्रादधिगम्यार्थमग्निहोत्रमुपासते ।
ऋत्विजस्ते हि शूद्राणां ब्रह्मवादिषु गर्हिताः ॥ ४२
तेषां सततमज्ञानां वृषलाग्न्युपसेविनाम् ।
पदा मस्तकमाक्रम्य दाता दुर्गाणि सन्तरेत् ॥ ४३
अकुर्वन् विहितं कर्म निन्दितं च समाचरन् ।
प्रसक्तश्चेन्द्रियार्थेषु प्रायश्चित्तीयते नरः ॥ ४४
अकामतः कृते पापे प्रायश्चित्तं विदुर्बुधाः ।
कामकारकृतेऽप्याहुरेके श्रुतिनिदर्शनात् ॥ ४५
अकामतः कृतं पापं वेदाभ्यासेन शुध्यति ।
कामतस्तु कृतं मोहात् प्रायश्चित्तैः पृथग्विधैः ॥ ४६

प्रायश्चित्तीयतां प्राप्य दैवात् पूर्वकृतेन वा ।
न संसर्गं व्रजेत् सद्भिः प्रायश्चित्तेऽकृते द्विजः ॥ ४७
इह दुश्चरितैः केचित् केचित् पूर्वकृतैस्तथा ।
प्राप्नुवन्ति दुरात्मानो नरा रूपविपर्ययम् ॥ ४८
सुवर्णचौरः कौनख्यं सुरापः श्यावदन्तताम् ।
ब्रह्महा क्षयरोगित्वं दौश्चर्म्यं गुरुतल्पगः ॥ ४९
पिशुनः पौतिनासिक्यं सूचकः पूतिवक्त्रताम् ।
धान्यचौरोऽङ्गहीनत्वमातिरैक्यं तु मिश्रकः ॥ ५०
अन्नहर्तामयावित्वं मौक्यं वागपहारकः ।
वस्त्रापहारकः श्वैत्र्यं पङ्गुतामश्वहारकः ॥ ५१
दीपहर्त्ता भवेदन्धः काणो निर्वापको भवेत् ।
हिंसया व्याधिभूयस्त्वं क्लीबोऽन्यस्त्र्यभिमर्षकः ॥ ५२
एवं कर्मविशेषेण जायन्ते सद्विगर्हिताः ।
जडमूकान्धबधिरा विकृताकृतयस्तथा ॥ ५३
चरितव्यमतो नित्यं प्रायश्चित्तं विशुद्धये ।
निन्द्यैर्हि लक्षणैर्युक्ता जायन्तेऽनिष्कृतैनसः ॥ ५४
ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमः ।
महान्ति पातकान्याहुः संसर्गश्चापि तैः सह ॥ ५५
अनृतञ्च समुत्कर्षे राजगामि च पैशुनम् ।
गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्यया ॥ ५६
ब्रह्मोज्झता वेदनिन्दा कौटसाक्ष्यं सुहृद्वधः ।
गर्हितान्नाद्ययोर्जग्धिः सुरापानसमानि षट् ॥ ५७
निक्षेपस्यापहरणं नराश्वरजतस्य च ।
भूमिवज्रमणीनाञ्च रुक्मस्तेयसमं स्मृतम् ॥ ५८

रेतःसेकः स्वयोनीषु कुमारीष्वन्त्यजासु च ।
सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमं विदुः ॥ ५९
गोवधोऽयाज्यसंयाज्यपारदार्यात्मविक्रयः ।
गुरुमातृपितृत्यागः स्वाध्यायाग्न्योः सुतस्य च ॥ ६०
परिवित्तितानुजेऽनूढे परिवेदनमेव च ।
तयोर्दानं च कन्यायास्तयोरेव च याजनम् ॥ ६१
कन्याया दूषणं चैव वार्धुष्यं व्रतलोपनम् ।
तडागारामदाराणामपत्यस्य च विक्रयः ॥ ६२
व्रात्यता बान्धवत्यागो भृत्याध्यापनमेव च ।
भृताच्चाध्ययनादानमपण्यानां च विक्रयः ॥ ६३
सर्वाकरेष्वधीकारो महायन्त्रप्रवर्त्तनम् ।
हिंसौषधीनां स्त्र्याजीवोऽभिचारो मूलकर्म च ॥ ६४
इन्धनार्थमशुष्काणां द्रुमाणामवपातनम् ।
आत्मार्थं च क्रियारम्भो निन्दितान्नादनं तथा ॥ ६५
अनाहिताग्निता स्तेयं ऋणानामनपक्रिया ।
असच्छास्त्राधिगमनं कौशीलव्यस्य च क्रिया ॥ ६६
धान्यकुप्यपशुस्तेयं मद्यपस्त्रीनिषेवणम् ।
स्त्रीशूद्रविट्क्षत्रवधो नास्तिक्यं चोपपातकम् ॥ ६७
ब्राह्मणस्य रुजः कृत्वा घ्रातिरघ्रेयमद्ययोः ।
जैह्म्यं च मैथुनं पुंसि जातिभ्रंशकरं स्मृतम् ॥ ६८
खराश्वोष्ट्रमृगेभानामजाविकवधस्तथा ।
सङ्करीकरणं ज्ञेयं मीनाहिमहिषस्य च ॥ ६९
निन्दितेभ्यो धनादानं वाणिज्यं शूद्रसेवनम् ।
अपात्रीकरणं ज्ञेयमसत्यस्य च भाषणम् ॥ ७०

कृमिकीटवयोहत्या मद्यसंसृष्टभोजनम् ।
फलैधः कुसुमस्तेयमधैर्य्यंच मलावहम् ॥ ७१
एतान्येनांसि सर्वाणि यथोक्तानि पृथक् पृथक् ।
यैर्यैर्व्रतैरपोह्यन्ते तानि सम्यङ्निबोधत । ७२
ब्रह्महा द्वादश समा कुटीं कृत्वा वने वसेत् ।
भैक्षाश्यात्मविशुद्ध्यर्थं कृत्वा शवशिरोध्वजम् ॥ ७३
लक्ष्यं शस्त्रभृतां वा स्याद्विदुषामिच्छयात्मनः ।
प्रास्येदात्मानमग्नौ वा समिद्धे त्रिरवाक्शिराः ॥ ७४
यजेत वाश्वमेधेन स्वर्जिता गोसवेन वा ।
अभिजिद्विश्वजिद्भ्यां वा त्रिवृताग्निष्टुतापि वा ॥ ७५
जपन् वान्यतमं वेदं योजनानां शतं व्रजेत् ।
ब्रह्महत्यापनोदाय मितभुङ्नियतेन्द्रियः ॥ ७६
सर्वस्वं वेदविदुषे ब्राह्मणायोपपादयेत् ।
धनं वा जीवनायालं गृहं वा सपरिच्छदम् ॥ ७७
हविष्यभुग् वानुसरेत् प्रतिस्रोतः सरस्वतीम् ।
जपेद्वा नियताहारस्त्रिर्वै वेदस्य संहिताम् ॥ ७८
कृतवापनो निवसेद्ग्रामान्ते गोव्रजेऽपि वा ।
आश्रमे वृक्षमूले वा गोब्राह्मणहिते रतः ॥ ७९
ब्राह्मणार्थे गवार्थे वा सद्यः प्राणान् परित्यजन् ।
मुच्यते ब्रह्महत्याया गोप्ता गोब्राह्मणस्य च ॥ ८०
त्र्यवरं प्रतिरोद्धा वा सर्वस्वमवजित्य वा ।
विप्रस्य तन्निमित्ते वा प्राणालाभे विमुच्यते ॥ ८१
एवं दृढव्रतो नित्यं ब्रह्मचारी समाहितः ।
समाप्ते द्वादशे वर्षे ब्रह्महत्यां व्यपोहति ॥ ८२

शिष्टा वा भूमिदेवानां नरदेवसमागमे ।
स्वमेनोऽवभृथस्नातो हयमेधे विमुच्यते ॥ ८३

धर्मस्य ब्राह्मणो मूलमग्रं राजन्य उच्यते ।
तस्मात् समागमे तेषामेनो विख्याप्य शुध्यति ॥ ८४

ब्राह्मणः सम्भवेनैव देवानामपि दैवतम् ।
प्रमाणंचैव लोकस्य ब्रह्मात्रैव हि कारणम् ॥ ८५

तेषां वेदविदो ब्रूयुस्त्रयोऽप्येनःसु निष्कृतिम् ।
सा तेषां पावनाय स्यात् पवित्रं विदुषां हि वाक् ॥ ८६

अतोऽन्यतममास्थाय विधिं विप्रः समाहितः ।
ब्रह्महत्याकृतं पापं व्यपोहत्यात्मवत्तया ॥ ८७

हत्वा गर्भमविज्ञातमेतदेव व्रतंचरेत् ।
राजन्यवैश्यौ चेजानावात्रेयीमेव च स्त्रियम् ॥ ८८

उक्त्वा चैवानृतं साक्ष्ये प्रतिरुध्य गुरुं तथा ।
अपहृत्य च निःक्षेपं कृत्वा च स्त्रीसुहृद्वधम् ॥ ८९

इयं विशुद्धिरुदिता प्रमाप्याकामतो द्विजम् ।
कामतो ब्राह्मणवधे निष्कृतिर्न विधीयते ॥ ९०

सुरां पीत्वा द्विजो मोहादग्निवर्णां सुरां पिबेत् ।
तया स्वकाये निर्दग्धे मुच्यते किल्बिषात्ततः । ९१

गोमूत्रमग्निवर्णं वा पिबेदुदकमेव वा ।
पयोघृतं वा मरणाद्गोशकृद्रसमेव वा ॥ ९२

कणान् वा भक्षयेदब्दं पिण्याकं वा सकृन्निशि ।
सुरापानापनुत्त्यर्थं वालवासा जटी ध्वजी । ९३

सुरा वै मलमन्नानां पाप्मा च मलमुच्यते ।
तस्माद्ब्राह्मणराजन्यौ वैश्यश्च न सुरां पिबेत् । ९४

गौडी पैष्टी च माध्वी च विज्ञेया त्रिविधा सुरा ।
यथैवैका तथा सर्वा न पातव्या द्विजोत्तमैः ॥ ९५
यक्षरक्षःपिशाचान्नं मद्यं मांसं सुरासवम् ।
तद्ब्राह्मणेन नात्तव्यं देवानामश्नता हविः ॥ ९६
अमेध्ये वा पतेन्मत्तो वैदिकं वाप्युदाहरेत् ।
अकार्य्यमन्यं कुर्य्याद्वा ब्राह्मणो मदमोहितः ॥ ९७
यस्य कायगतं ब्रह्म मद्येनाप्लाव्यते सकृत् ।
तस्य व्यपैति ब्राह्मण्यं शूद्रत्वं च स गच्छति ॥ ९८
एषा विचित्राभिहिता सुरापानस्य निष्कृतिः ।
अत ऊर्द्ध्वं प्रवक्ष्यामि सुवर्णस्तेयनिष्कृतिम् ॥ ९९
सुवर्णस्तेयकृद्विप्रो राजानमभिगम्य तु ।
स्वकर्म ख्यापयन् ब्रूयान्मां भवाननुशास्त्विति ॥ १००
गृहीत्वा मुषलं राजा सकृद्धन्यात्तु तं स्वयम् ।
वधेन शुध्यति स्तेनो ब्राह्मणस्तपसैव तु ॥ १०१
तपसापनुनुत्सुस्तु सुवर्णस्तेयजं मलम् ।
चीरवासा द्विजोऽरण्ये चरेद्ब्रह्महणो व्रतम् ॥ १०२
एतैर्व्रतैरपोहेत पापं स्तेयकृतं द्विजः ।
गुरुस्त्रीगमनीयन्तु व्रतैरेभिरपानुदेत् ॥ १०३
गुरुतल्प्यभिभाष्यैनस्तप्ते स्वप्यादयोमये ।
सूर्मीं ज्वलन्तीं स्वाश्लिष्य मृत्युना स विशुध्यति ॥ १०४
स्वयं वा शिश्नवृषणावुत्कृत्याधाय चाञ्जलौ ।
नैरृतीं दिशमातिष्ठेदानिपातादजिह्मगः ॥ १०५
खट्वाङ्गी चीरवासा वा श्मश्रुलो विजने वने ।
प्राजापत्यं चरेत् कृच्छ्रमब्दमेकं समाहितः ॥ १०६

चान्द्रायणं वा त्रीन्मासानभ्यस्येन्नियतेन्द्रियः।
हविष्येण यवाग्वा वा गुरुतल्पापनुत्तये ॥ १०७
एतैर्व्रतैरपोहेयुर्महापातकिनो मलम्।
उपपातकिनस्त्वेवमेभिर्नानाविधैर्व्रतैः ॥ १०८
उपपातकसंयुक्तो गोघ्नो मासं यवान् पिबेत्।
कृतवापो वसेद्गोष्ठे चर्मणा तेन संवृतः ॥ १०९
चतुर्थकालमश्नीयादक्षारलवणं मितम्।
गोमूत्रेण चरेत् स्नानं द्वौ मासौ नियतेन्द्रियः ॥ ११०
दिवानुगच्छेद्गास्तास्तु तिष्ठन्नूर्द्ध्वं रजः पिबेत्।
शुश्रूषित्वा नमस्कृत्य रात्रौ वीरासनं वसेत् ॥ १११
तिष्ठन्तीष्वनुतिष्ठेत्तु व्रजन्तीष्वप्यनुव्रजेत्।
आसीनासु तथासीनो नियतो वीतमत्सरः ॥ ११२
आतुरामभिशस्तां वा चौरव्याघ्रादिभिर्भयैः।
पतितां पङ्कलग्नां वा सर्वोपायैर्विमोचयेत् ॥ ११३
उष्णे वर्षति शीते वा मारुते वाति वा भृशम्।
न कुर्वीतात्मनस्त्राणं गोरकृत्वा तु शक्तितः ॥ ११४
आत्मनो यदि वान्येषां गृहे क्षेत्रेऽथवा खले।
भक्षयन्तीं न कथयेत् पिबन्तञ्चैव वत्सकम् ॥ ११५
अनेन विधिना यस्तु गोघ्नो गामनुगच्छति।
स गोहत्याकृतं पापं त्रिभिर्मासैर्व्यपोहति ॥ ११६
वृषभैकादशा गाश्च दद्यात् सुचरितव्रतः।
अविद्यमाने सर्वस्वं वेदविद्भ्यो निवेदयेत् ॥ ११७
एतदेव व्रतं कुर्य्युरुपपातकिनो द्विजाः।
अवकीर्णिवर्ज्जं शुद्ध्यर्थं चान्द्रायणमथापि वा ॥ ११८

अवकीर्णी तु काणेन गर्दभेन चतुष्पथे ।
पाकयज्ञविधानेन यजेत निरृतिं निशि ॥ ११९
हुत्वाग्नौ विधिवद्धोमानन्ततश्च समेत्यृचा ।
वातेन्द्रगुरुवह्नीनां जुहुयात् सर्पिषाहुतीः ॥ १२०
कामतो रेतसः सेकं व्रतस्थस्य द्विजन्मनः ।
अतिक्रमं व्रतस्याहुर्धर्मज्ञा ब्रह्मवादिनः ॥ १२१
मारुतं पुरुहूतं च गुरुं पावकमेव च ।
चतुरो व्रतिनोऽभ्येति ब्राह्मं तेजोऽवकीर्णिनः ॥ १२२
एतस्मिन्नेनसि प्राप्ते वसित्वा गर्दभाजिनम् ।
सप्तागारांश्चरेद्भैक्षं स्वकर्म परिकीर्त्तयन् ॥ १२३
तेभ्यो लब्धेन भैक्षेण वर्त्तयन्नेककालिकम् ।
उपस्पृशंस्त्रिषवणं त्वब्देन स विशुध्यति ॥ १२४
जातिभ्रंशकरं कर्म कृत्वान्यतममिच्छया ।
चरेत् सान्तपनं कृच्छ्रं प्राजापत्यमनिच्छया ॥ १२५
सङ्करापात्रकृत्यासु मासं शोधनमैन्दवम् ।
मलिनीकरणीयेषु तप्तः स्याद्यावकैस्त्र्यहम् ॥ १२६
तुरीयो ब्रह्महत्यायाः क्षत्रियस्य वधे स्मृतः ।
वैश्येऽष्टमांशो वृत्तस्थे शूद्रे ज्ञेयस्तु षोडशः ॥ १२७
अकामतस्तु राजन्यं विनिपात्य द्विजोत्तमः ।
वृषभैकसहस्रा गा दद्यात् सुचरितव्रतः ॥ १२८
त्र्यब्दं चरेद्वा नियतो जटी ब्रह्महणो व्रतम् ।
वसन् दूरतरे ग्रामाद्वृक्षमूलनिकेतनः ॥ १२९
एतदेव चरेदब्दं प्रायश्चित्तं द्विजोत्तमः ।
प्रमाप्य वैश्यं वृत्तस्थं दद्याच्चैकशतं गवाम् ॥ १३०

एतदेव व्रतं कृत्स्नं षण्मासान् शूद्रहा चरेत् ।
वृषभैकादशा वापि दद्याद्विप्राय गाः सिताः ॥ १३१

मार्जारनकुलौ हत्वा चाषं मंडूकमेव च ।
श्वगोधोलूककाकांश्च शूद्रहत्याव्रतं चरेत् ॥ १३२

पयः पिबेत्त्रिरात्रं वा योजनं वाऽध्वनो व्रजेत् ।
उपस्पृशेत् स्रवन्त्यां वा सूक्तं वाब्दैवतं जपेत् ॥ १३३

अभ्रिं कार्ष्णायसीं दद्यात् सर्पं हत्वा द्विजोत्तमः ।
पलालभारकं षण्ढे सैसकं चैकमाषकम् ॥ १३४

घृतकुम्भं वराहे तु तिलद्रोणन्तु तित्तिरौ ।
शुके द्विहायनं वत्सं क्रौंचं हत्वा त्रिहायणम् ॥ १३५

हत्वा हंसं बलाकाञ्च बकं बर्हिणमेव च ।
वानरं श्येनभासौ च स्पर्शयेद्ब्राह्मणाय गाम् ॥ १३६

वासो दद्याद्धयं हत्वा पंचनीलान् वृषान् गजम् ।
अजमेषावनड्वाहं खरं हत्वैकहायनम् ॥ १३७

क्रव्यादांस्तु मृगान् हत्वा धेनुं दद्यात् पयस्विनीम् ।
अक्रव्यादान् वत्सतरीमुष्ट्रं हत्वा तु कृष्णलम् ॥ १३८

जीनकार्मुकवस्तावीन् पृथग्दद्याद्विशुद्धये ।
चतुर्णामपि वर्णानां नारीर्हत्वानवस्थिताः ॥ १३९

दानेन वधनिर्णेकं सर्पादीनामशक्नुवन् ।
एकैकशश्चरेत् कृच्छ्रं द्विजः पापापनुत्तये ॥ १४०

अस्थिमतान्तु सत्त्वानां सहस्रस्य प्रमापणे ।
पूर्णे चानस्यनस्थ्नान्तु शूद्रहत्याव्रतं चरेत् ॥ १४१

किंचिदेव तु विप्राय दद्यादस्थिमतां वधे ।
अनस्थ्नां चैव हिंसायां प्राणायामेन शुध्यति ॥ १४२

फलदानान्तु वृक्षाणां छेदने जप्यमृक्शतम् ।
गुल्मवल्लीलतानांच पुष्पितानांच वीरुधाम् ॥ १४३

अन्नाद्यजानां सत्त्वानां रसजानांच सर्वशः ।
फलपुष्पोद्भवानांच घृतप्राशो विशोधनम् ॥ १४४

कृष्टजानामोषधीनां जातानांच स्वयं वने ।
वृथालम्भेऽनुगच्छेद्गां दिनमेकं पयोव्रतः ॥ १४५

एतैर्व्रतैरपोह्यं स्यादेनो हिंसासमुद्भवम् ।
ज्ञानाज्ञानकृतं कृत्स्नं शृणुतानाद्यभक्षणे ॥ १४६

अज्ञानाद्वारुणीं पीत्वा संस्कारेणैव शुध्यति ।
मतिपूर्वमनिर्देश्यं प्राणान्तिकमिति स्थितिः ॥ १४७

अपः सुराभाजनस्था मद्यभाण्डस्थितास्तथा ।
पंचरात्रं पिबेत् पीत्वा शङ्खपुष्पीशृतं पयः ॥ १४८

स्पृष्ट्वा दत्त्वा च मदिरां विधिवत् प्रतिगृह्य च ।
शूद्रोच्छिष्टाश्च पीत्वापः कुशवारि पिबेत् त्र्यहम् ॥ १४९

ब्राह्मणस्तु सुरापस्य गन्धमाघ्राय सोमपः ।
प्राणानप्सु त्रिरायम्य घृतं प्राश्य विशुध्यति ॥ १५०

अज्ञानात् प्राश्य विण्मूत्रं सुरासंसृष्टमेव च ।
पुनः संस्कारमर्हन्ति त्रयोवर्णा द्विजातयः ॥ १५१

वपनं मेखला दण्डो भैक्षचर्य्या व्रतानि च ।
निवर्त्तन्ते द्विजातीनां पुनः संस्कारकर्म्मणि ॥ १५२

अभोज्यानान्तु भुक्तान्नं स्त्रीशूद्रोच्छिष्टमेव च ।
जग्ध्वा मांसमभक्ष्यञ्च सप्तरात्रं यवान् पिबेत् ॥ १५३

शुक्तानि च कषायांश्च पीत्वा मेध्यान्यपि द्विजः ।
तावद्भवत्यप्रयतो यावत्तन्न व्रजत्यधः ॥ १५४

विड्वराहखरोष्ट्राणां गोमायोः कपिकाकयोः।
प्राश्य मूत्रपुरीषाणि द्विजश्चान्द्रायणञ्चरेत्॥ १५५

शुष्काणि भुक्त्वा मांसानि भौमानि कवकानि च।
अज्ञातं चैव सूनास्थमेतदेव व्रतञ्चरेत्॥ १५६

क्रव्यादसूकरोष्ट्राणां कुक्कुटानाञ्च भक्षणे।
नरकाकखराणाञ्च तप्तकृच्छ्रं विशोधनम्॥ १५७

मासिकान्नन्तु योऽश्नीयादसमावर्त्तको द्विजः।
स त्रीण्यहान्युपवसेदेकाहञ्चोदके वसेत्॥ १५८

ब्रह्मचारी तु योऽश्नीयान्मधु मांसं कथंचन।
स कृत्वा प्राकृतं कृच्छ्रं व्रतशेषं समापयेत्॥ १५९

विडालकाकाखूच्छिष्टं जग्ध्वा श्वनकुलस्य च।
केशकीटावपन्नं च पिबेद्ब्रह्मसुवर्चलाम्॥ १६०

अभोज्यमन्नं नात्तव्यमात्मनः शुद्धिमिच्छता।
अज्ञानभुक्तं तूत्तार्य्यं शोध्यं वाप्याशु शोधनैः॥ १६१

एषोऽनाद्यादनस्योक्तो व्रतानां विविधो विधिः।
स्तेयदोषापहर्तॄणां व्रतानां श्रूयतां विधि॥ १६२

धान्यान्नधनचौर्य्याणि कृत्वा कामाद्द्विजोत्तमः।
स्वजातीयगृहादेव कृच्छ्राब्देन विशुध्यति॥ १६३

मनुष्याणान्तु हरणे स्त्रीणां क्षेत्रगृहस्य च।
कूपवापीजलानाञ्च शुद्धिश्चान्द्रायणं स्मृतम्॥ १६४

द्रव्याणामल्पसाराणां स्तेयं कृत्वाऽन्यवेश्मतः।
चरेत् सान्तपनं कृच्छ्रं तन्निर्य्यात्यात्मशुद्धये॥ १६५

भक्ष्यभोज्यापहरणे यानशय्यासनस्य च।
पुष्पमूलफलानाञ्च पंचगव्यं विशोधनम्॥ १६६

इषीकास्तद्रुमाणाञ्च शुष्कान्नस्य गुड़स्य च।
चेलचर्मामिषाणाञ्च त्रिरात्रं स्यादभोजनम्॥ १६७
मणिमुक्ताप्रवालानां ताम्रस्य रजतस्य च।
अयःकांस्योपलानाञ्च द्वादशाहं कणान्नता॥
कार्पासकीटजोर्णानां द्विशफैकशफस्य च।
पक्षिगन्धौषधीनाञ्च रज्ज्वाश्चैव त्र्यहं पयः॥
एतैर्व्रतैरपोहेत पापं स्तेयकृतं द्विजः।
अगम्यागमनीयन्तु व्रतैरेभिरपानुदेत्॥
गुरुतल्पव्रतं कुर्य्याद्रेतः सिक्त्वा स्वयोनिषु।
सख्युः पुत्रस्य च स्त्रीषु कुमारीष्वन्त्यजासु च॥
पैतृष्वस्रेयीं भगिनीं स्वस्रीयां मातुरेव च।
मातुश्च भ्रातुस्तनयां गत्वा चान्द्रायणंचरेत्॥
एतास्तिस्रस्तु भार्य्यार्थे नोपयच्छेत्तु बुद्धिमान।
ज्ञातित्वेनानुपेयास्ताः पतति ह्युपयन्नधः॥
अमानुषीषु पुरुष उदक्यायामयोनिषु।
रेतः सिक्त्वा जले चैव कृच्छ्रं सान्तपनंचरेत्॥
मैथुनन्तु समासेव्य पुंसि योषिति वा द्विजः।
गोयानेऽप्सु दिवा चैव सवासाः स्नानमाचरेत्॥
चाण्डालान्त्यस्त्रियोगत्वा भुक्त्वा च प्रतिगृह्य च।
पतत्यज्ञानतो विप्रो ज्ञानात् साम्यन्तु गच्छति॥
विप्रदुष्टां स्त्रियं भर्त्ता निरुन्ध्यादेकवेश्मनि।
यत् पुंसः परदारेषु तच्चैनां चारयेद्व्रतम्॥
सा चेत् पुनः प्रदुष्येत्तु सदृशेनोपयन्त्रिता।
कृच्छ्रं चान्द्रायणंचैव तदस्याः पावनं स्मृतम्॥ १७८

यत् करत्येकरात्रेण वृषलीसेवनाद्द्विजः ।
तद्भैक्ष्यभुग् जपन्नित्यं त्रिभिर्वर्षैर्व्यपोहति ॥ १७८
एषा पापकृतामुक्ता चतुर्णामपि निष्कृतिः ।
पतितैः सम्प्रयुक्तानामिमाः शृणुत निष्कृतीः ॥
संवत्सरेण पतति पतितेन सहाचरन् ।
याजनाध्यापनाद्यौनान्नतु यानासनाशनात् ॥
यो येन पतितेनैषां संसर्गं याति मानवः ।
स तस्यैव व्रतं कुर्य्यात् तत्संसर्गविशुद्धये ॥
पतितस्योदकं कार्य्यं सपिण्डैर्बान्धवैर्बहिः ।
निन्दितेऽहनि सायाह्ने ज्ञात्यृत्विग्गुरुसन्निधौ ॥
दासीघटमपां पूर्णं पर्य्यस्येत् प्रेतवत् पदा ।
अहोरात्रमुपासीरन्नशौचं बान्धवैः सह ॥
निवर्त्तेरंश्च तस्मात्तु सम्भाषणसहासने ।
दायाद्यस्य प्रदानञ्च यात्रा चैव हि लौकिकी ॥
ज्येष्ठता च निवर्त्तेत ज्येष्ठावाप्यञ्च यद्धनं ।
ज्येष्ठांशं प्राप्नुयाच्चास्य यवीयान् गुणतोऽधिकः ॥
प्रायश्चित्ते तु चरिते पूर्णकुम्भमपां नवं ।
तेनैव सार्द्धं प्रास्येयुः स्नात्वा पुण्ये जलाशये ॥
स त्वप्सु तं घटं प्रास्य प्रविश्य भवनं स्वकं ।
सर्वाणि ज्ञातिकार्य्याणि यथापूर्वं समाचरेत् ॥
एतदेव विधिं कुर्य्याद्योषित्सु पतितास्वपि ।
वस्त्रान्नपानं देयन्तु वसेयुश्च गृहान्तिके ॥
एनस्विभिरनिर्णिक्तैर्नार्थं किञ्चित् सहाचरेत् ।
कृतनिर्णेजनांश्चैव न जुगुप्सेत कर्हिचित् ॥ १८०

आलब्धांश्च कृतघ्नांश्च विशुद्धानपि धर्मतः ।
शरणागतहन्तॄंश्च स्त्रीहन्तॄंश्च न संवसेत् ॥ १९१
येषां द्विजानां सावित्री नानूच्येत यथाविधि ।
तांश्चारयित्वा त्रीन् कृच्छ्रान् यथाविध्युपनाययेत् ॥
प्रायश्चित्तं चिकीर्षन्ति विकर्मस्थास्तु ये द्विजाः ।
ब्रह्मणा च परित्यक्तास्तेषामप्येतदादिशेत् ॥
यद्गर्हितेनार्जयन्ति कर्मणा ब्राह्मणा धनं ।
तस्योत्सर्गेण शुध्यन्ति जप्येन तपसैव च ॥
जपित्वा त्रीणि सावित्र्याः सहस्राणि समाहितः ।
मासं गोष्ठे पयः पीत्वा मुच्यतेऽसत्प्रतिग्रहात् ॥
उपवासकृशं तन्तु गोव्रजात् पुनरागतं ।
प्रणतं परिपृच्छेयुः साम्यं सौम्येच्छसीति किम् ॥
सत्यमुक्त्वा तु विप्रेषु विकिरेद्यवसं गवाम् ।
गोभिः प्रवर्त्तिते तीर्थे कुर्य्युस्तस्य परिग्रहम् ॥
व्रात्यानां याजनं कृत्वा परेषामन्त्यकर्म च ।
अभिचारमहीनंच त्रिभिः कृच्छ्रैर्व्यपोहति ॥
शरणागतं परित्यज्य वेदं विप्लाव्य च द्विजः ।
संवत्सरं यवाहारस्तत् पापमपसेधति ॥
श्वशृगालखरैर्दष्टो ग्राम्यैः क्रव्याद्भिरेव च ।
नराश्वोष्ट्रवराहैश्च प्राणायामेन शुध्यति ॥
षष्ठान्नकालता मासं संहिताजप एव वा ।
होमाश्च साकला नित्यमपांक्त्यानां विशोधनम् ॥
उष्ट्रयानं समारुह्य खरयानन्तु कामतः ।
स्नात्वा तु विप्रो दिग्वासाः प्राणायामेन शुध्यति ॥ २०३

विनाद्भिरप्सु वाप्यार्त्तः शारीरं सन्निवेश्य च ।
सचेलो बहिराप्लुत्य गामालभ्य विशुद्ध्यति ॥ २०२
वेदोदितानां नित्यानां कर्म्मणां समतिक्रमे ।
स्नातकव्रतलोपे च प्रायश्चित्तमभोजनम् ॥
हुंकारं ब्राह्मणस्योक्त्वा त्वंकारं च गरीयसः ।
स्नात्वानश्नन्नहः शेषमभिवाद्य प्रसादयेत् ॥
ताड़यित्वा तृणेनापि कण्ठे वाबध्य वाससा ।
विवादे वा विनिर्ज्जित्य प्रणिपत्य प्रसादयेत् ॥
अवगूर्य्य त्वब्दशतं सहस्रमभिहत्य च ।
जिघांसया ब्राह्मणस्य नरकं प्रतिपद्यते ॥
शोणितं यावतः पांशून् संगृह्णाति महीतले ।
तावन्त्यब्दसहस्राणि तत्कर्त्ता नरके वसेत् ॥
अवगूर्य्य चरेत् कृच्छ्रमतिकृच्छ्रं निपातने ।
कृच्छ्रातिकृच्छ्रौ कुर्व्वीत विप्रस्योत्पाद्य शोणितम् ॥
अनुक्तनिष्कृतीनान्तु पापिनामपनुत्तये ।
शक्तिञ्चावेक्ष्य पापञ्च प्रायश्चित्तं प्रकल्पयेत् ॥
यैरभ्युपायैरेनांसि मानवो व्यपकर्षति ।
तान् वोऽभ्युपायान् वक्ष्यामि देवर्षिपितृसेवितान् ॥
त्र्यहं प्रातस्त्र्यहं सायं त्र्यहमद्यादयाचितं ।
त्र्यहं परं च नाश्नीयात् प्राजापत्यं चरन् द्विजः ॥
गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।
एकरात्रोपवासश्च कृच्छ्रं सान्तपनं स्मृतम् ॥
एकैकं ग्रासमश्नीयात् त्र्यहाणि त्रीणि पूर्व्ववत् ।
त्र्यहं चोपवसेदन्त्यमतिकृच्छ्रं चरन् द्विजः ॥ २१३

तप्तकृच्छ्रं चरन् विप्रो जलक्षीरघृतानिलान् ।
प्रतित्र्यहं पिबेदुष्णान् सकृत्स्नायी समाहितः ॥ २१५
यतात्मनोऽप्रमत्तस्य द्वादशाहमभोजनम् ।
पराको नाम कृच्छ्रोयं सर्वपापापनोदनः ॥
एकैकं ह्रासयेत् पिण्डं कृष्णे शुक्ले च वर्द्धयेत् ।
उपस्पृशं स्त्रिषवणमेतच्चान्द्रायणं स्मृतम् ॥
एतमेव विधिं कृत्स्नमाचरेद्यवमध्यमे ।
शुक्लपक्षादिनियतश्चरं श्चान्द्रायणव्रतम् ॥
अष्टावष्टौ समश्नीयात् पिण्डान्मध्यन्दिने स्थिते ।
नियतात्मा हविष्याशो यतिचान्द्रायणं चरन् ॥
चतुरः प्रातरश्नीयात् पिंडान् विप्रः समाहितः ।
चतुरोऽस्तमिते सूर्य्ये शिशुचान्द्रायणं स्मृतम् ॥
यथाकथञ्चित् पिंडानां तिस्रोऽशीतीः समाहितः ।
मासेनाश्नन् हविष्यस्य चन्द्रस्यैति सलोकताम् ॥
एतद्रुद्रास्तथादित्या वसवश्चाचरन् व्रतम् ।
सर्वाकुशलमोक्षाय मरुतश्च महर्षिभिः ॥
महाव्याहृतिभिर्होमः कर्त्तव्यः स्वयमन्वहम् ।
अहिंसा सत्यमक्रोधमार्जवंच समाचरेत् ॥
त्रिरह्नस्त्रिर्निशायांच सवासा जलमाविशेत् ।
स्त्रीशूद्रपतितांश्चैव नाभिभाषेत कर्हिचित् ॥
स्थानासनाभ्यां विहरेदशक्तोऽधः शयीत वा ।
ब्रह्मचारी व्रती च स्याद्गुरुदेवद्विजार्चकः ॥
सावित्रींच जपेन्नित्यं पवित्राणि च शक्तितः ।
सर्व्वेष्वेव व्रतेष्वेवं प्रायश्चित्तार्थमादृतः ॥ २२६

एते द्विजातयः शोध्या व्रतैराविष्कृतैनसः ।
अनाविष्कृतपापांस्तु मन्त्रैर्होमैश्च शोधयेत् ॥ २२७
ख्यापनेनानुतापेन तपसाऽध्ययनेन च ।
पापकृन्मुच्यते पापात्तथा दानेन चापदि ॥
यथा यथा नरोऽधर्मं स्वयं कृत्वानुभाषते ।
तथा तथा त्वचेवाहिस्तेनाधर्मेण मुच्यते ॥
यथा यथा मनस्तस्य दुष्कृतं कर्म गर्हति ।
तथा तथा शरीरं तत्तेनाधर्मेण मुच्यते ॥
कृत्वा पापं हि सन्तप्य तस्मात् पापात् प्रमुच्यते ।
नैवं कुर्य्यां पुनरिति निवृत्त्या पूयते तु सः ॥
एवं संचिन्त्य मनसा प्रेत्य कर्मफलोदयम् ।
मनोवाङ्मूर्त्तिभिर्नित्यं शुभं कर्म समाचरेत् ॥
अज्ञानाद्यदि वा ज्ञानात् कृत्वा कर्म विगर्हितम् ।
तस्माद्विमुक्तिमन्विच्छन् द्वितीयं न समाचरेत् ॥
यस्मिन् कर्मण्यस्य कृते मनसः स्यादलाघवम् ।
तस्मिंस्तावत्तपः कुर्य्याद्यावत्तुष्टिकरं भवेत् ॥
तपोमूलमिदं सर्वं दैवमानुषकं सुखम् ।
तपोमध्यं बुधैः प्रोक्तं तपोऽन्तं वेददर्शिभिः ॥
ब्राह्मणस्य तपोज्ञानं तपः क्षत्रस्य रक्षणम् ।
वैश्यस्य तु तपोवार्त्ता तपः शूद्रस्य सेवनम् ॥
ऋषयः संयतात्मानः फलमूलानिलाशनाः ।
तपसैव प्रपश्यन्ति त्रैलोक्यं सचराचरम् ॥
औषधान्यगदोविद्या दैवी च विविधा स्थितिः ।
तपसैव प्रसिध्यन्ति तपस्तेषां हि साधनम् । २३८

यद्दुस्तरं यद्दुरापं यद्दुर्गं यच्च दुष्करम्।
सर्वन्तु तपसा साध्यं तपोहि दुरतिक्रमम्॥ २३८

महापातकिनश्चैव शेषाश्चाकार्यकारिणः।
तपसैव सुतप्तेन मुच्यन्ते किल्विषात्ततः॥

कीटाश्चाहिपतङ्गाश्च पशवश्च वयांसि च।
स्थावराणि च भूतानि दिवं यान्ति तपोबलात्॥

यत् किंचिदेनः कुर्वन्ति मनोवाङ्मूर्त्तिभिर्जनाः।
तत् सर्वं निर्दहन्त्याशु तपसैव तपोधनाः॥

तपसैव विशुद्धस्य ब्राह्मणस्य दिवौकसः।
इज्याश्च प्रतिगृह्णन्ति कामान् संवर्द्धयन्ति च॥

प्रजापतिरिदं शास्त्रं तपसैवासृजत् प्रभुः।
तथैव वेदानृषयस्तपसा प्रतिपेदिरे॥

इत्येतत्तपसो देवा महाभाग्यं प्रचक्षते।
सर्वस्यास्य प्रपश्यन्तस्तपसः पुण्यमुत्तमम्॥

वेदाभ्यासोऽन्वहं शक्त्या महायज्ञक्रियाक्षमा।
नाशयन्त्याशु पापानि महापातकजान्यपि॥

यथैधस्तेजसा वह्निः प्राप्तं निर्दहति क्षणात्।
तथा ज्ञानाग्निना पापं सर्वं दहति वेदवित्॥

इत्येतदेनसा मुक्तं प्रायश्चित्तं यथाविधि।
अत ऊर्द्ध्वं रहस्यानां प्रायश्चित्तं निबोधत॥

सव्याहृतिप्रणवकाः प्राणायामास्तु षोड़श।
अपि भ्रूणहनं मासात् पुनन्त्यहरहः कृताः॥

कौत्सं जप्त्वाप इत्येतद्वाशिष्ठंच प्रतीत्यृचम्।
माहित्रं शुद्धवत्यश्च सुरापोऽपि विशुद्ध्यति॥ २५०

सकृज्जप्त्वास्य वामीयं शिवसङ्कल्पमेव च।
अपहृत्य सुवर्णन्तु क्षणाद्भवति निर्मलः॥ २५१
हविष्पान्तीयमभ्यस्य नतमंह इतीति च।
जपित्वा पौरुषं सूक्तं मुच्यते गुरुतल्पगः॥
एनसां स्थूलसूक्ष्माणां चिकीर्षन्नपनोदनम्।
अवेत्यृचं जपेदब्दं यत्किंचिदमितीति वा॥
प्रतिगृह्याप्रतिग्राह्यं भुक्त्वा चान्नं विगर्हितम्।
जपंस्तरत्समन्दीयं पूयते मानवस्त्र्यहात्॥
सोमारौद्रन्तु बह्वेना मासमभ्यस्य शुध्यति।
स्रवन्त्यामाचरन् स्नानमर्य्यम्णामिति च तृचम्॥
अब्दार्द्धमिन्द्रमित्येतदेनस्वी सप्तकं जपेत्।
अप्रशस्तन्तु कृत्वाप्सु मासमासीत भैक्षभुक्॥
मन्त्रैः शाकलहोमीयैरब्दं हुत्वा घृतं द्विजः।
सुगुर्व्वप्यपहन्त्येनो जप्त्वा वा नम इत्यृचम्॥
महापातकसंयुक्तोऽनुगच्छेद्गाः समाहितः।
अभ्यस्याब्दं पावमानीर्भैक्षाहारो विशुध्यति॥
अरण्ये वा त्रिरभ्यस्य प्रयतो वेदसंहिताम्।
मुच्यते पातकैः सर्व्वैः पराकैः शोधितस्त्रिभिः॥
त्र्यहन्तूपवसेद्युक्तस्त्रिरह्नोऽभ्युपयन्नपः।
मुच्यते पातकैः सर्व्वैस्त्रिर्जपित्वाऽघमर्षणम्॥
यथाश्वमेधः क्रतुराट् सर्व्वपापापनोदनः।
तथाऽघमर्षणंसूक्तं सर्व्वपापापनोदनम्॥
हत्वा लोकानपीमांस्त्रीनश्नन्नपि यतस्ततः।
ऋग्वेदं धारयन् विप्रो नैनः प्राप्नोति किंचन॥ २६२

ऋक्संहितां त्रिरभ्यस्य यजुषां वा समाहितः।
साम्नां वा सरहस्यानां सर्वपापैः प्रमुच्यते॥ २६३
यथा महाह्रदं प्राप्य क्षिप्तं लोष्टं विनश्यति।
तथा दुश्चरितं सर्वं वेदे त्रिवृति मज्जति॥ २६४
ऋचो यजूंषि चान्यानि सामानि विविधानि च।
एष ज्ञेयस्त्रिवृद्वेदो यो वेदैनं स वेदवित्॥ २६५
आद्यं यत्त्र्यक्षरं ब्रह्म त्रयी यस्मिन् प्रतिष्ठिता।
स गुह्योऽन्यस्त्रिवृद्वेदो यस्तं वेद स वेदवित्॥ २६६

इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां संहितायामेकादशोऽध्यायः॥ ११

द्वादशोऽध्यायः।

चातुर्वर्ण्यस्य कृत्स्नोऽयमुक्तो धर्मस्त्वयानघ।
कर्मणां फलनिर्वृत्तिं शंस नस्तत्त्वतः पराम्॥ १
स तानुवाच धर्मात्मा महर्षीन् मानवो भृगुः।
अस्य सर्वस्य शृणुत कर्मयोगस्य निर्णयम्॥ २
शुभाशुभफलं कर्म मनोवाग्देहसम्भवम्।
कर्मजा गतयो नृणामुत्तमाधममध्यमाः॥ ३
तस्येह त्रिविधस्यापि त्र्यधिष्ठानस्य देहिनः।
दशलक्षणयुक्तस्य मनो विद्यात् प्रवर्त्तकम्॥ ४

परद्रव्येष्वभिध्यानं मनसानिष्टचिन्तनम् ।
वितथाभिनिवेशश्च त्रिविधं कर्म मानसम् ॥ ५
पारुष्यमनृतं चैव पैशुन्यं चापि सर्वशः ।
असंबद्धप्रलापश्च वाङ्मयं स्याच्चतुर्विधम् ॥ ६
अदत्तानामुपादानं हिंसा चैवाविधानतः ।
परदारोपसेवा च शारीरं त्रिविधं स्मृतम् ॥ ७
मानसं मनसैवायमुपभुङ्क्ते शुभाशुभम् ।
वाचा वाचा कृतं कर्म कायेनैव च कायिकम् ॥ ८
शरीरजैः कर्मदोषैर्याति स्थावरतां नरः ।
वाचिकैः पक्षिमृगतां मानसैरन्त्यजातिताम् ॥ ९
वाग्दंडोऽथ मनोदंडः कायदंडस्तथैव च ।
यस्यैते निहिता बुद्धौ त्रिदंडीति स उच्यते ॥ १०
त्रिदंडमेतन्निक्षिप्य सर्वभूतेषु मानवः ।
कामक्रोधौ तु संयम्य ततः सिद्धिं नियच्छति ॥ ११
योऽस्यात्मनः कारयिता तं क्षेत्रज्ञं प्रचक्षते ।
यः करोति तु कर्माणि स भूतात्मोच्यते बुधैः ॥ १२
जीवसंज्ञोऽन्तरात्मान्यः सहजः सर्वदेहिनां ।
येन वेदयते सर्वं सुखं दुःखं च जन्मसु ॥ १३
तावुभौ भूतसम्पृक्तौ महान् क्षेत्रज्ञ एव च ।
उच्चावचेषु भूतेषु स्थितं तं व्याप्य तिष्ठतः ॥ १४
असंख्या मूर्त्तयस्तस्य निष्पतन्ति शरीरतः ।
उच्चावचानि भूतानि सततं चेष्टयन्ति याः ॥ १५
पंचभ्य एव मात्राभ्यः प्रेत्य दुष्कृतिनां नृणां ।
शरीरं यातनार्थीयमन्यदुत्पद्यते ध्रुवम् ॥ १६

तेनानुभूय ताः यामीः शरीरेणेह यातनाः।
तास्वेव भूतमात्रासु प्रलीयन्ते विभागशः॥ १७
सोऽनुभूयासुखोदर्कान् दोषान् विषयसङ्गजान्।
व्यपेतकल्मषोऽभ्येति तावेवाभौ महौजसौ॥ १८
तौ धर्मं पश्यतस्तस्य पापं चातन्द्रितौ सह।
याभ्यां प्राप्नोति संपृक्तः प्रेत्येह च सुखासुखम्॥ १९
यद्याचरति धर्मं स प्रायशोऽधर्ममल्पशः।
तैरेव चावृतो भूतैः स्वर्गे सुखमुपाश्नुते॥ २०
यदि तु प्रायशोऽधर्मं सेवते धर्ममल्पशः।
तैर्भूतैः स परित्यक्तो यामीः प्राप्नोति यातनाः॥ २१
यामीस्ता यातनाः प्राप्य स जीवो वीतकल्मषः।
तान्येव पंचभूतानि पुनरप्येति भागशः॥ २२
एता दृष्ट्वास्य जीवस्य गतीः स्वेनैव चेतसा।
धर्मतोऽधर्मतश्चैव धर्मे दध्यात् सदा मनः॥ २३
सत्त्वं रजस्तमश्चैव त्रीन् विद्यादात्मनो गुणान्।
यैर्व्याप्येमान् स्थितोभावान्महान् सर्वानशेषतः॥ २४
योयदैषां गुणोदेहे साकल्येनातिरिच्यते।
स सदा तद्गुणप्रायं तं करोति शरीरिणम्॥ २५
सत्त्वं ज्ञानं तमोऽज्ञानं रागद्वेषौ रजः स्मृतं।
एतद्व्याप्तिमदेतेषां सर्वभूताश्रितं वपुः॥ २६
तत्र यत् प्रीतिसंयुक्तं किंचिदात्मनि लक्षयेत्।
प्रशान्तमिव शुद्धाभं सत्त्वं तदुपधारयेत्॥ २७
यत्तु दुःखसमायुक्तमप्रीतिकरमात्मनः।
तद्रजोऽप्रतिघं विद्यात् सततं हारि देहिनाम्॥ २८

यत्तु स्यान्मोहसंयुक्तमव्यक्तं विषयात्मकं।
अप्रतर्क्यमविज्ञेयं तमस्तदुपधारयेत्॥ २९
त्रयाणामपि चैतेषां गुणानां यः फलोदयः।
अग्र्यो मध्यो जघन्यश्च तं प्रवक्ष्याम्यशेषतः॥ ३०
वेदाभ्यासस्तपोज्ञानं शौचमिन्द्रियनिग्रहः।
धर्मक्रियात्मचिन्ता च सात्त्विकं गुणलक्षणम्॥ ३१
आरम्भरुचिताधैर्य्यमसत्कार्य्यपरिग्रहः।
विषयोपसेवा चाजस्रं राजसं गुणलक्षणम्॥ ३२
लोभः स्वप्नोऽधृतिः क्रौर्य्यं नास्तिक्यं भिन्नवृत्तिता।
याचिष्णुता प्रमादश्च तामसं गुणलक्षणम्॥ ३३
त्रयाणामपि चैतेषां गुणानां त्रिषु तिष्ठतां।
इदं सामासिकं ज्ञेयं क्रमशो गुणलक्षणम्॥ ३४
यत्कर्म कृत्वा कुर्वंश्च करिष्यंश्चैव लज्जति।
तज्ज्ञेयं विदुषा सर्वं तामसं गुणलक्षणम्॥ ३५
येनास्मिन् कर्मणा लोके ख्यातिमिच्छति पुष्कलाम्।
न च शोचत्यसम्पत्तौ तद्विज्ञेयन्तु राजसम्॥ ३६
यत् सर्वेणेच्छति ज्ञातुं यन्न लज्जति चाचरन्।
येन तुष्यति चात्मास्य तत् सत्त्वगुणलक्षणम्॥ ३७
तमसो लक्षणं कामो रजसस्त्वर्थ उच्यते।
सत्त्वस्य लक्षणं धर्मः श्रैष्ठ्यमेषां यथोत्तरम्॥ ३८
येन यांस्तु गुणेनैषां संसारान् प्रतिपद्यते।
तान् समासेन वक्ष्यामि सर्वस्यास्य यथाक्रमम्॥ ३९
देवत्वं सात्त्विका यान्ति मनुष्यत्वंच राजसाः।
तिर्य्यक्त्वं तामसा नित्यमित्येषा त्रिविधा गतिः॥ ४०

त्रिविधा त्रिविधैषा तु विज्ञेया गौणिकी गतिः।
अधमा मध्यमाग्र्या च कर्मविद्याविशेषतः॥ ४१
स्थावराः कृमिकीटाश्च मत्स्याः सर्पाः सकच्छपाः।
पशवश्च मृगाश्चैव जघन्या तामसी गतिः॥ ४२
हस्तिनश्च तुरङ्गाश्च शूद्रा म्लेच्छाश्च गर्हिताः।
सिंहा व्याघ्रा वराहाश्च मध्यमा तामसी गतिः॥ ४३
चारणाश्च सुपर्णाश्च पुरुषाश्चैव दाम्भिकाः।
रक्षांसि च पिशाचाश्च तामसीषूत्तमा गतिः॥ ४४
झल्ला मल्ला नटाश्चैव पुरुषाः शस्त्रवृत्तयः।
द्यूतपानप्रसक्ताश्च जघन्या राजसी गतिः॥ ४५
राजानः क्षत्रियाश्चैव राज्ञश्चैव पुरोहिताः।
वादयुद्धप्रधानाश्च मध्यमा राजसी गतिः॥ ४६
गन्धर्वा गुह्यका यक्षा विबुधानुचराश्च ये।
तथैवाप्सरसः सर्वा राजसीषूत्तमा गतिः॥ ४७
तापसा यतयो विप्रा ये च वैमानिका गणाः।
नक्षत्राणि च दैत्याश्च प्रथमा सात्त्विकी गतिः॥ ४८
यज्वान ऋषयो देवा वेदा ज्योतींषि वत्सराः।
पितरश्चैव साध्याश्च द्वितीया सात्त्विकी गतिः॥ ४९
ब्रह्मा विश्वसृजो धर्मो महानव्यक्तमेव च।
उत्तमां सात्त्विकीमेतां गतिमाहुर्मनीषिणः॥ ५०
एष सर्वः समुद्दिष्टस्त्रिप्रकारस्य कर्मणः।
त्रिविधस्त्रिविधः कृत्स्नः संसारः सार्वभौतिकः॥ ५१
इन्द्रियाणां प्रसङ्गेन धर्मस्यासेवनेन च।
पापान् संयान्ति संसारानविद्वांसो नराधमाः॥ ५२

यां यां योनिन्तु जीवोऽयं येन येनेह कर्म्मणा।
क्रमशो याति लोकेऽस्मिंस्तत्तत् सर्वं निबोधत॥ ५३

बहून् वर्षगणान् घोरान्नरकान् प्राप्य तत्क्षयात्।
संसारान् प्रतिपद्यन्ते महापातकिनस्त्विमान्॥ ५४

श्वशूकरखरोष्ट्राणां गोऽजाविमृगपक्षिणाम्।
चण्डालपुक्कशानांच ब्रह्महा योनिमिच्छति॥ ५५

कृमिकीटपतङ्गानां विड्भुजाञ्चैव पक्षिणाम्।
हिंस्राणाञ्चैव सत्त्वानां सुरापो ब्राह्मणो व्रजेत्॥ ५६

लूताहिशरटानाञ्च तिरश्चां चाम्बुचारिणाम्।
हिंस्राणाञ्च पिशाचानां स्तेनो विप्रः सहस्रशः॥ ५७

तृणगुल्मलतानाञ्च क्रव्यादां दंष्ट्रिणामपि।
क्रूरकर्मकृताञ्चैव शतशो गुरुतल्पगः॥ ५८

हिंस्रा भवन्ति क्रव्यादाः कृमयोऽभक्ष्यभक्षिणः।
परस्परादिनस्तेनाः प्रेतान्त्यस्त्रीनिषेविणः॥ ५९

संयोगं पतितैर्गत्वा परस्यैव च योषितम्।
अपहृत्य च विप्रस्वं भवति ब्रह्मराक्षसः॥ ६०

मणिमुक्ताप्रवालानि हृत्वा लोभेन मानवः।
विविधानि च रत्नानि जायते हेमकर्त्तृषु॥ ६१

धान्यं हृत्वा भवत्याखुः कांस्यं हंसो जलं प्लवः।
मधु दंशः पयः काको रसं श्वा नकुलो घृतम्॥ ६२

मांसं गृध्रो वपां मद्गुस्तैलं तैलपकः खगः।
चीरीवाकस्तु लवणं बलाका शकुनिर्दधि॥ ६३

कौषेयं तित्तिरिर्हृत्वा क्षौमं हृत्वा तु दर्दुरः।
कार्पासतान्तवं क्रौञ्चो गोधा गां वाग्गुदो गुडम्॥ ६४

छुछुन्दरिः शुभान् गन्धान् पत्रशाकन्तु बर्हिणः ।
श्वावित् कृतान्नं विविधमकृतान्नन्तु शल्यकः ॥ ६५
बको भवति हृत्वाग्निं गृहकारी ह्युपस्करम् ।
रक्तानि हृत्वा वासांसि जायते जीवजीवकः ॥ ६६
वृको मृगेभं व्याघ्रोऽश्वं फलमूलन्तु मर्कटः ।
स्त्रीमृक्षः स्तोकको वारि यानान्युष्ट्रः पशूनजः ॥ ६७
यद्वा तद्वा परद्रव्यमपहृत्य बलान्नरः ।
अवश्यं याति तिर्य्यक्त्वं जग्ध्वा चैवाहुतं हविः ॥ ६८
स्त्रियोऽप्येतेन कल्पेन हृत्वा दोषमवाप्नुयुः ।
एतेषामेव जन्तूनां भार्य्यात्वमुपयान्ति ताः ॥ ६९
स्वेभ्यः स्वेभ्यस्तु कर्मभ्यश्च्युता वर्णा ह्यनापदि ।
पापान् संसृत्य संसारान् प्रेष्यतां यान्ति शत्रुषु ॥ ७०
वान्ताश्युल्कामुखः प्रेतो विप्रो धर्मात् स्वकाच्च्युतः ।
अमेध्यकुणपाशी च क्षत्रियः कटपूतनः ॥ ७१
मैत्राक्षज्योतिकः प्रेतो वैश्यो भवति पूयभुक् ।
चैलाशकश्च भवति शूद्रो धर्मात् स्वकाच्च्युतः ॥ ७२
यथा यथा निषेवन्ते विषयान् विषयात्मकाः ।
तथा तथा कुशलता तेषां तेषूपजायते ॥ ७३
तेऽभ्यासात् कर्मणां तेषां पापानामल्पबुद्धयः ।
सम्प्राप्नुवन्ति दुःखानि तासु तास्विह योनिषु ॥ ७४
तामिस्रादिषु चोग्रेषु नरकेषु विवर्त्तनम् ।
असिपत्रवनादीनि बन्धनच्छेदनानि च ॥ ७५
विविधाश्चैव सम्पीडाः काकोलूकैश्च भक्षणम् ।
करम्भवालुकातापान् कुम्भीपाकांश्च दारुणान् ॥ ७६

सम्भवांश्च वियोनीषु दुःखप्रायासु नित्यशः ।
शीतातपाभिघातांश्च विविधानि भयानि च ॥ ७७
असकृद्गर्भवासेषु वासं जन्म च दारुणम् ।
बन्धनानि च कष्टानि परप्रेष्यत्वमेव च ॥ ७८
बन्धुप्रियवियोगांश्च संवासञ्चैव दुर्जनैः ।
द्रव्यार्जनञ्च नाशञ्च मित्रामित्रस्य चार्जनम् ॥ ७९
जरां चैवाप्रतीकारां व्याधिभिश्चोपपीड़नम् ।
क्लेशांश्च विविधांस्तांस्तान्मृत्युमेव च दुर्जयम् ॥ ८०
यादृशेन तु भावेन यद्यत् कर्म निषेवते ।
तादृशेन शरीरेण तत्तत् फलमुपाश्नुते ॥ ८१
एष सर्वः समुद्दिष्टः कर्मणां वः फलोदयः ।
निःश्रेयसकरं कर्म विप्रस्येदं निबोधत ॥ ८२
वेदाभ्यासस्तपोज्ञानमिन्द्रियाणाञ्च संयमः ।
अहिंसा गुरुसेवा च निःश्रेयसकरं परम् ॥ ८३
सर्वेषामपि चैतेषां शुभानामिह कर्मणाम् ।
किंचित् श्रेयस्करतरं कर्मोक्तं पुरुषं प्रति ॥ ८४
सर्वेषामपि चैतेषामात्मज्ञानं परं स्मृतम् ।
तद्ध्यग्र्यं सर्वविद्यानां प्राप्यते ह्यमृतं ततः ॥ ८५
षण्णामेषान्तु सर्वेषां कर्मणां प्रेत्य चेह च ।
श्रेयस्करतरं ज्ञेयं सर्वदा कर्म वैदिकम् ॥ ८६
वैदिके कर्मयोगे तु सर्वाण्येतान्यशेषतः ।
अन्तर्भवन्ति क्रमशस्तस्मिंस्तस्मिन् क्रियाविधौ ॥ ८७
सुखाभ्युदयिकं चैव नैःश्रेयसिकमेव च ।
प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् ॥ ८८

इह चामुत्र वा काम्यं प्रवृत्तं कर्म कीर्त्यते ।
निष्कामं ज्ञानपूर्वन्तु निवृत्तमुपदिश्यते ॥ ८९

प्रवृत्तं कर्मसंसेव्य देवानामेति साम्यताम् ।
निवृत्तं सेवमानस्तु भूतान्यत्येति पंच वै ॥ ९०

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
समं पश्यन्नात्मयाजी स्वाराज्यमधिगच्छति ॥ ९१

यथोक्तान्यपि कर्माणि परिहाय द्विजोत्तमः ।
आत्मज्ञाने शमे च स्याद्वेदाभ्यासे च यत्नवान् ॥ ९२

एतद्धि जन्मसाफल्यं ब्राह्मणस्य विशेषतः ।
प्राप्यैतत् कृतकृत्योहि द्विजो भवति नान्यथा ॥ ९३

पितृदेवमनुष्याणां वेदश्चक्षुः सनातनम् ।
अशक्यंचाप्रमेयंच वेदशास्त्रमिति स्थितः ॥ ९४

या वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः ।
सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥ ९५

उत्पद्यन्ते च्यवन्ते च यान्यतोऽन्यानि कानिचित् ।
तान्यर्वाक्कालिकतया निष्फलान्यनृतानि च ॥ ९६

चातुर्वर्ण्यं त्रयोलोकाश्चत्वारश्चाश्रमाः पृथक् ।
भूतं भव्यं भविष्यंच सर्वं वेदात् प्रसिध्यति ॥ ९७

शब्दः स्पर्शश्च रूपंच रसोगन्धश्च पंचमः ।
वेदादेव प्रसूयन्ते प्रसूतिगुणकर्मतः ॥ ९८

बिभर्ति सर्वभूतानि वेदशास्त्रं सनातनम् ।
तस्मादेतत् परं मन्ये तज्जन्तोरस्य साधनम् ॥ ९९

सैनापत्यंच राज्यंच दण्डनेतृत्वमेव च ।
सर्वलोकाधिपत्यंच वेदशास्त्रविदर्हति ॥ १००

यथा जातबलो वह्निर्दहत्यार्द्रानपि द्रुमान्।
तथा दहति वेदज्ञः कर्म्मजं दोषमात्मनः ॥ १०१
वेदशास्त्रार्थतत्त्वज्ञो यत्र तत्राश्रमे वसन्।
इहैव लोके तिष्ठन् स ब्रह्मभूयाय कल्पते ॥ १०२
अज्ञेभ्यो ग्रन्थिनः श्रेष्ठा ग्रन्थिभ्यो धारिणोवराः।
धारिभ्योज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः ॥ १०३
तपोविद्या च विप्रस्य निःश्रेयसकरं परम्।
तपसा किल्विषं हन्ति विद्ययामृतमश्नुते ॥ १०४
प्रत्यक्षंचानुमानंच शास्त्रंच विविधागमम्।
त्रयं सुविदितं कार्य्यं धर्म्मशुद्धिमभीप्सता ॥ १०५
आर्षं धर्म्मोपदेशंच वेदशास्त्राऽविरोधिना।
यस्तर्केणानुसन्धत्ते स धर्म्मं वेद नेतरः ॥ १०६
नैःश्रेयसमिदं कर्म्म यथोदितमशेषतः।
मानवस्यास्य शास्त्रस्य रहस्यमुपदिश्यते ॥ १०७
अनाम्नातेषु धर्म्मेषु कथं स्यादिति चेद्भवेत्।
यं शिष्टा ब्राह्मणा ब्रूयुः सः धर्म्मः स्यादशङ्कितः ॥ १०८
धर्म्मेणाधिगतो यैस्तु वेदः सः परिबृंहणः।
ते शिष्टा ब्राह्मणा ज्ञेयाः श्रुतिप्रत्यक्षहेतवः। १०९
दशावरा वा परिषद् यं धर्म्मं परिकल्पयेत्।
त्र्यवरा वापि वृत्तस्था तं धर्म्मं न विचालयेत् ॥ ११०
त्रैविद्यो हैतुकस्तर्की नैरुक्तो धर्म्मपाठकः।
त्रयश्चाश्रमिणः पूर्व्वे परिषत् स्याद्दशावरा ॥ १११
ऋग्वेदविद् यजुर्व्विच्च सामवेदविदेव च।
त्र्यवरा परिषज्ज्ञेया धर्म्मसंशयनिर्णये ॥ ११२

एकोऽपि वेदविद्धर्मं यं व्यवस्येद्द्विजोत्तमः।
स विज्ञेयः परो धर्मो नाज्ञानामुदितोऽयुतैः॥ ११३
अव्रतानाममन्त्राणां जातिमात्रोपजीविनाम्।
सहस्रशः समेतानां परिषत्त्वं न विद्यते॥ ११४
यं वदन्ति तमो भूता मूर्खा धर्ममतद्विदः।
तत्पापं शतधा भूत्वा तद्वक्तॄननुगच्छति॥ ११५
एतद्वोऽभिहितं सर्वं निःश्रेयसकरं परम्।
अस्मादप्रच्युतो विप्रः प्राप्नोति परमां गतिम्॥ ११६
एवं स भगवान् देवो लोकानां हितकाम्यया।
धर्मस्य परमं गुह्यं ममेदं सर्वमुक्तवान्॥ ११७
सर्वमात्मनि सम्पश्येत् सच्चासच्च समाहितः।
सर्वं ह्यात्मनि सम्पश्यन्नाधर्मे कुरुते मनः॥ ११८
आत्मैव देवता सर्वाः सर्वमात्मन्यवस्थितम्।
आत्मा हि जनयत्येषां कर्मयोगं शरीरिणाम्॥ ११९
खं सन्निवेशयेत् खेषु चेष्टनस्पर्शनेऽनिलम्।
पक्तिदृष्ट्योः परं तेजः स्नेहेऽपो गाञ्च मूर्त्तिषु॥ १२०
मनसीन्दुं दिशः श्रोत्रे क्रान्ते विष्णुं बले हरम्।
वाच्यग्निं मित्रमुत्सर्गे प्रजने च प्रजापतिम्॥ १२१
प्रशासितारं सर्व्वेषामणीयांसमणोरपि।
रुक्माभं स्वप्नधीगम्यं विद्यात्तं पुरुषं परम्॥ १२२
एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम्।
इन्द्रमेके परे प्राणमपरे ब्रह्म शाश्वतम्॥ १२३
एष सर्वाणि भूतानि पंचभिर्व्याप्य मूर्त्तिभिः।
जन्मवृद्धिक्षयैर्नित्यं संसारयति चक्रवत्॥ १२४

एवं यः सर्वभूतेषु पश्यत्यात्मानमात्मना।
स सर्वसमतामेत्य ब्रह्माभ्येति परं पदम्॥ १२५

इत्येतन्मानवं शास्त्रं भृगुप्रोक्तं पठन् द्विजः।
भवत्याचारवान्नित्यं यथेष्टां प्राप्नुयाद्गतिम्। १२६

इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां संहितायां
द्वादशोऽध्यायः॥

मनुसंहिता समाप्ता।